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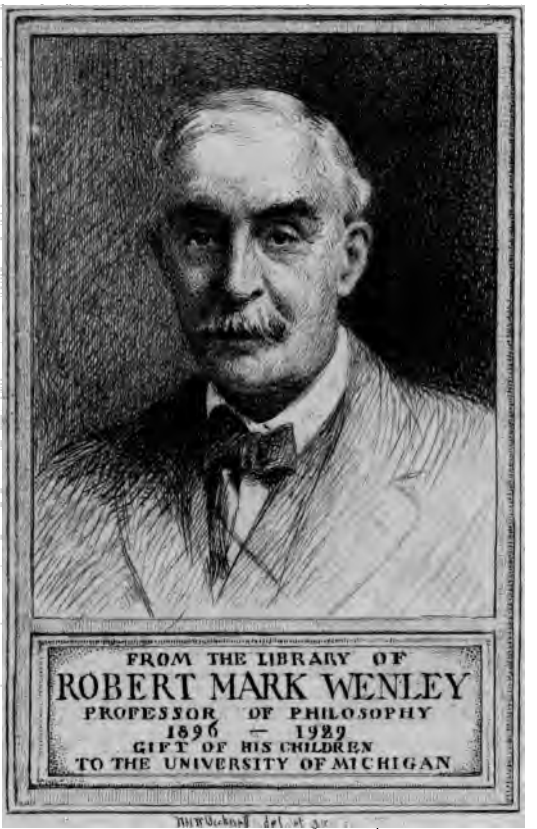
Methods of Teaching

Jewish Ethics

BY
JULIA ROCHMAN
AND
EUGENE H. LEHMAN, M. A.



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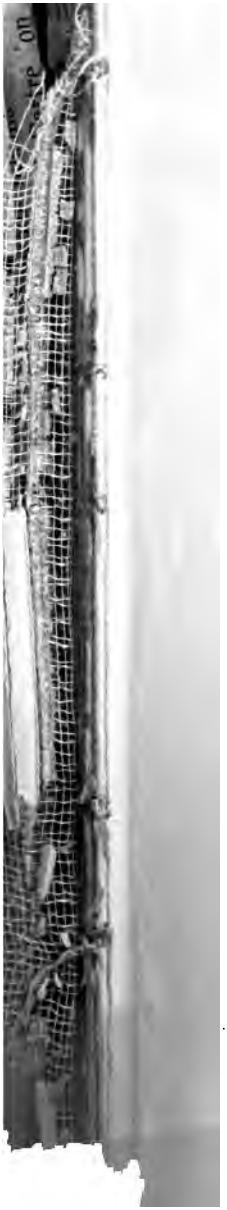

CORRESPONDENCE SCHOOL
FOR RELIGIOUS SCHOOL TEACHERS

Conducted by
The Jewish Chautauqua Society

Methods of Teaching

Jewish Ethics

BY JULIA RICHMAN,
(*Lessons I-X*)
and
EUGENE H. LEHMAN, M. A.,
(*Lessons X-XVI*)

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PREFACE

There is something sacred about this little volume, for its pages have been touched by the Angel of Death. After Miss Richman had planned the book in its entirety, and had completed the first ten lessons, she undertook a journey abroad from which she was destined never to return. Accordingly, these pages contain the last message of an unexcelled teacher and noble woman; and, as such a message, will doubtless be lovingly received by her many friends and pupils.

Had it been given to Miss Richman to live, she would have expressed in this preface her deep gratitude both to Dr. Berkowitz and to Dr. Rosenau, for her indebtedness to them for their valuable suggestions and criticisms, which was no doubt as large as that felt by the present writer. The purpose and method of the book are stated by Miss Richman in the first chapter. "This course in Jewish Ethics," she writes, "aims merely to set forth for direct teaching the same sublime doctrines which are indirectly conveyed in all the other branches of study." "The method of presenting the material in the following lessons will be in accordance with the natural order in which our daily duties begin in childhood and in which they advance with

growing maturity." Before presenting a lesson the teacher should ascertain its relationship to the entire course, by re-examining the outline plan of the material in Chapter I.

The present writer was asked to carry the book to its completion. Accordingly, in his portion of the work—the last six chapters—he has sought merely to apply to a different subject matter the principles enunciated by Miss Richman.

E. H. L.

NOTE.—As these pages go to press, an experiment is being made in teaching ethics by means of moving pictures. Should the experiments prove successful, the Jewish Religious School should hold itself ready to adopt this new educational device.

Lesson I—Foreword

Object of the Cour

All instruction given in the Religious School involves the teaching of Ethics. The lessons in History present moral principles in action. Biography illustrates them in concrete form, as embodied in the actual life of eminent men and women. Our religious institutions and observances enshrine the great precepts by which conduct is governed and on which character is based. This course on Jewish Ethics aims merely to set forth for direct teaching the same sublime doctrines which are indirectly conveyed in all the other branches of study. The Rabbis have counted 613 specific ordinances in the Scriptures—Commands and Prohibitions—governing all our daily duties. These have been the staple of instruction in all Jewish Schools from of old, each generation interpreting them and applying them to meet its needs under new conditions of life. Thus, many of these laws concern only special classes of people. They contain the duties of kings, priests, Levites and others. Some again are conditioned by local or temporary circumstances; such as the agricultural and sacrificial laws, which have become obsolete.

Tradition declares that David reduced these precepts to eleven, summarizing them in Psalm XV; Isaiah to six—Ch. XXXIII, verse 15, and Micah to three—Ch. VI, verse 8. Finally, the prophet Habbakuk reduced them all to the one supreme precept: "The righteous liveth by his faith"—Ch. II, verse 4.

The object of this course is to aid the parent and the teacher in the Religious School to train the

Jewish child for the duties of daily life as they present themselves now.

There is no branch of instruction, secular or religious, so personal in its claim upon the teacher as is this. It is not that it offers any graver difficulties. On the contrary, it merely affords greater and more direct opportunity for the teacher to instil into the child his own sincere convictions. The teacher in this department deals with the presentation of those truths on which are based his own love of right, honor, justice, and all the other virtues. It is not merely a question of knowledge. One may teach Hebrew or History successfully, having the requisite knowledge and ability, without regard to his personal sentiments; but the teacher who attempts to teach Ethics, the teacher who tries to bring children to a proper understanding and appreciation of the spirit of Judaism through mere phrases, however deftly chosen, the teacher who expects to lead children to right living by precept only, is offering the husks without the corn, the frame without the picture, the body without the soul. The best that can come of such teaching is a mere formal consent to certain principles, a mere passive obedience to moral laws. Only through the spirit of the teacher, his earnest convictions, his strong personal impress, is the moral life of the pupil quickened with the passion of a serious acceptance and the enthusiasm of a deathless devotion to the precepts conveyed. True spiritual Jewish life needs a vital well-spring.

For guidance in directing the moral training of children one must have a definite foundation of Ethics. In Judaism that foundation is Religion.

Indeed, it is the characteristic of Judaism (as compared with some other systems) that Religion and Morals are blended as one, and admit of no divorce. Religion without morals may become mere emotionalism or fanaticism; morals without religion is always a shifty basis for the building of firm character, and an unsafe guide for right conduct.

Professor Lazarus on Jewish Ethics

All moral instruction given by Jewish teachers must be based on Jewish belief, as the ground of moral obligation, and must be specifically Jewish. What that belief is has been clearly and truly stated by Prof. M. Lazarus (The Ethics of Judaism, Vol. I, p. 3):

"An investigation of the essence and basis of the moral law reveals that Judaism everywhere clearly advances the thought, that not because God has ordained it is a law moral, but because it is moral, therefore has God ordained it. Not by divine command does the moral become law, but because its content is moral, and it would necessarily, even without an ordinance, become law, therefore is it enjoined by God."

"The whole Jewish conception of life is as little thinkable without God as our physical world without the sun."

"All Jewish ethical teaching therefore must be based on the unquestionable, undebatable assumption that God, the Supreme and Perfect Being, is the Author of all Moral Law. He must ever be regarded as the Ideal of Perfection. This is the foundation of Jewish Ethics expressed in the Biblical ordinance, 'Holy shall ye be, for I the Lord you God am holy.' (Lev. XIX:2.)"

Whether God's authority be evidenced by a literal revelation or whether revelation of His goodness comes through the deeper inner voice of the soul, felt through conscience and our indefinable intuitions, yearnings and aspirations, is for everyone to decide for himself. What matter whether God gave to Moses the Decalogue literally chiseled upon tablets of stone or, whether long after the death of Moses, the Ten Commandments were codified in order to form the basis of the written Law for the moral guidance of Israel? The authority of the Ten Commandments, as of all moral laws, is intrinsic and axiomatic, and independent of any supernatural or miraculous event. If Scripture-record establishes such an event, it is reinforced for those to whom such evidence is convincing, but the binding force of the moral law is in no degree lessened even though the miracle be doubted or denied. A moral law is as binding as a physical law. It is as sure and as universal as the physical law, even though less tangible, and more remote in effect. All laws, whether physical or moral, are divine in origin and eternal in force. This is expressed in the terse Biblical phrase appended to each law as the basis of authority, "Thus saith the Lord."

An ethical life depends upon the ability of the individual to differentiate unfailingly between right and wrong, and as unfailingly to reject the wrong and follow the dictates of what is right. No individual can differentiate thus clearly until he has learned the basis of selection, i. e., the moral laws and judgments upon which are based the decisions as to what is right and what is wrong. The Jew, to lead a Jewish ethical life, must learn these

laws and judgments as formulated and expounded by Jewish leaders from the days of Moses. Jewish Ethics is crystalized first in laws. In its codes are to be found direct regulations for our daily duties covering all conditions and relations of life from birth to death. These laws have varied in every age to meet changing needs, but the underlying principles have never varied. The Ten Commandments, practically speaking, have never varied, have never been altered, amended or abrogated. Their application has, however, called for different ordinances in different eras. This will be more fully explained in later lessons. A knowledge and observance of the moral law forms the essential basis of an ethical life.

Ethics Formulated In Wisdom, Psalmody and Prophe

There are, however, many elements of character and lines of conduct which depend on motives and standards far above mere obedience to laws. These are the finest product of Religion and form a rich inheritance of our faith. They are embodied in the noble precepts of Biblical and post-Biblical literature which abounds in Parables, Proverbs and lofty precepts. Consider: "Thou shalt love thy neighbor as thyself"; "Reverence your teacher as you reverence God"; "Let the honor of thy fellow man be as dear to thee as thy own"; "Meet every man with the greeting of peace," etc. Since Religion is the highest form of idealism, to reach the highest ideals, the ethical Jew must rise to even greater heights than those imposed by Law and encouraged by maxims and proverbs. Jewish Ethics reaches its highest expression in those lofty ideals of human brotherhood, social righteousness and peace which glow in the visions of our prophets and resound in the soulful raptures of our psalmists. These have provided

the motive of advance towards perfection for individuals as well as the human race.

It was this Jewish development of the Moral Law which formed the ethical basis first of Christianity, and later of Mohammedanism. Thus has Judaism given to mankind and spread through the civilized world the highest ethics by which all humanity is benefited to-day. Since the Jew can thus prove his claim to having given the world its basis for right living, how clearly must it be shown to every Jewish child that his is the responsibility of living up to the standards his people gave to mankind. He needs to remember that his disregard of ethical duties and his violation of the moral law make him not only unworthy as an individual, but more unworthy as a member of a religious community still on trial before the world until its mission shall have been fulfilled—the mission of teaching righteousness to all mankind.

From these rich sources the materials will be drawn for these lessons, to equip parents and teachers for instructing the young in Jewish Ethics. Out of the abundance of all the great wealth of our ethical literature it will be necessary to limit our selection to some typical moral laws and some gems from the storehouse of the wisdom of the sages embodied in Proverbs, Maxims, Haggadic Sayings and Parables, and to enrich our hearts with some few of the sublime ideals of the Psalmists and the Prophets. These selections are made with direct reference to two conditions: one, the limitations of time necessarily allowed in the curriculum of our schools; and the other, the proper application of the

materials of instruction to the age and the status of the child's development.

Methods

Formal ethical instruction at any period of childhood must be brief and concrete. Sustained effort wearies and generalization utterly fails. Do not preach! It is in the nature of the theme to deal with much that to the child's mind is remote and abstract. Although all the bearings of the lesson may not be fully understood at the time, every pupil is benefited and strengthened for all the future by a study of the ethical precepts of our faith. Memorizing the quotations will, therefore, constitute one of the most valuable methods of instruction. Citations by the pupils, called for by the teacher whenever opportunity occurs, to show direct application to other lessons or to incidents in the child's life, will be found of incalculable value.

The method of presenting the materials in the following lessons will be in accordance with the natural order in which our daily duties begin in childhood and in which they advance with growing maturity.

I. Home Duties
II. School Duties
III. Communal Duties
IV. Civic Duties
V. Religious Duties

Each category of duties will be treated in each of the three series of lessons into which this course is divided. Therefore, it will be the task of the classroom teacher to divide the materials for each year's work, in order to suit the time and the other opportunities at his command.

I. Home Duties fall into the following general classes:

1. To parents.
2. To brothers, sisters and relatives.
3. To servants.

II. School Duties fall into the following general classes:

1. To teacher.
2. To classmates.
3. To our school.

III. Communal Duties fall into the following general classes:

1. To the dependent. (The orphan; the widow; the helpless, etc.)
2. To defectives and delinquents. (The blind; the lame; the deaf; aged, etc.)
3. To the lower animals.

IV. Civic Duties fall into the following general classes:

1. To the neighborhood.
2. To the city and state.
3. To our country and other countries.

V. Religious Duties fall into the following general classes:

1. To our congregation.
2. To Judaism and other religions.
3. To mankind.

No separate category of "Duties to one's self" is offered. Jewish Ethics is not self-centred; its whole trend and motive is altruistic. The highest duty to self is inherent in the fulfilment of every duty to others. To take care of the health, welfare or rights of another, one must safeguard his own rights, welfare, health. Without these, no effort on behalf of others is possible. Such is the sane and common-sense foundation of the personal side of Jewish ethics, whose cardinal precept is: "Thou shalt love thy neighbor as thyself." (Lev. 19: 18).

Progressive Use of Lessons

These lessons are designed to aid the teacher in giving instruction to pupils in the Junior and Senior grades of our Schools. The outline of work above given may be used progressively. A new and advanced phase of each of the series of Duties should be taken up each year to accord with the natural development of the pupils and to keep pace with the general widening of their interests, and the added duties that consequently devolve upon them.

Class V. (Age eleven to twelve years.)
No. 1 under each of the above topics.

Class VI. (Age twelve to thirteen years.)
No. 2 under each of the above topics.

Class VII. (Age thirteen to fourteen years.)
No. 3 under each of the above topics.

Class VIII. (Age fourteen to fifteen years.)
In many schools this is the Confirmation Class. Review and summarize the whole course, amplifying and discussing each series of duties separately. There are numerous ethical problems which cannot

be included in such a course as this. They await the consideration of the matured mind and ripened judgment. Special provision is made for their study. Advanced studies for adults are provided in the Jewish Chautauqua Course Book, "The Jewish Religion," by Rev. Morris Joseph, of London.

QUESTIONS

1. From what source did the Rabbis of old draw their rules for the proper discharge of daily duties? To what extent are those laws still in force?

2. What is the teacher's chief qualification for successful work in teaching Jewish Ethics?

3. Explain the relation between religion and morals.

4. State Professor Lazarus's view of the relation between God and the Moral Law.

5. In what Biblical ordinance is the foundation of Jewish Ethics clearly expressed? Find the same ordinance in another form—in Leviticus XI. State it in full.

6. To what extent is the acceptance of God's authority dependent upon a belief in miracles?

7. What knowledge is needed by the individual to enable him to differentiate clearly between what is right and what is wrong?

8. From what source did Christianity derive its moral basis? Where did the founders of Mohammedanism obtain the moral basis of their creed? What is the right attitude of Judaism towards these faiths?

9. From what Biblical sources, other than the Pentateuch, can material be drawn to show the richness of Jewish Ethical Literature? Write a typical selection from each of those sources, and state specifically where the selection is to be found.

10. In what manner can Ethical Instruction be made attractive to children? What method of giving such instruction is condemned? Why?

11. Write from memory the five general heads under which the duties of each individual may be grouped. Name three subdivisions of each group.

12. Why does a course in Jewish Ethics fail to take special account of "Duties to one's self"?

Lesson II

Duties to Parents

LESSON II—DUTIES TO PARENTS

(For Class V. Age 11-12 years.)

For the Teacher onl

The ethical training of young children requires rare qualities on the part of the teacher. As stated in the introductory lesson, the teacher must not preach. Neither must the teacher deal too obviously in abstractions. Quite as inadequate is merely formal instruction, where duties are outlined dogmatically. When instruction in ethics takes the form of a definite outline of clearly specified duties; when children are told exactly what duties they must discharge; exactly what acts they must perform and exactly what acts they must refrain from performing, results may be mechanically satisfactory; but if the child is truly to be helped, ethical training must be directed so that the child must discover for himself how to reason out what his duties are, as well as how to judge for himself which acts need to be performed and which other acts he cannot perform without defying the principles underlying all right living.

List of Duti Useless

It is a comparatively simple matter to say to a class of young children, "You must always obey your parents"; "You must respect your father and your mother"; "You must repay them with gratitude and affection for all the love and care they bestow upon you"; "You must try to please them," etc. It is quite as simple to make out a list of daily duties to the parents which might read as follows: "Greet your parents with a good-morning kiss"; "Remain standing until they are seated";

"Listen respectfully, without interrupting them, until it is time for you to speak"; "Never contradict your father or your mother"; "Always ask the permission of your father or your mother to go out, or to do anything out of the routine habits of the day"; "Remember your parents in your prayers," and so on through a hundred different injunctions. If such a method be adopted, it may result in making a child mindful of a hundred social duties, the discharge of which will depend largely upon the child's desire to obey his teacher and his ability to remember all the specific forms of action set forth in such a category.

How True Character is Developed

True character in a child, however, cannot be developed by super-imposing upon him individual acts outlined or described by his teacher or his parent. Unless the stimulus for right conduct comes from the child's heart, there can be no certainty that he will meet his duty in the right spirit, when that duty is born of conditions not provided for in the duties outlined by the teacher or the parent. Remember, "Keep thy heart with all diligence, for out of it are the issues of life." Hence all ethical instruction must seek to teach the child how to become a good judge of his own obligations and his own opportunities, and to follow up such instruction by leading him to find and, later, to seek the best means within his power of discharging such obligations and of making proper use of such opportunities. No child of twelve is too young to be taught that a life is successful only when its owner has discharged, to the best of his powers, all his obligations, and has used all his opportunities to the best of his strength.

The Lesson

Give a spirited talk on Parenthood. Show how the father-bird and the mother-bird prepare the nest

for the babies. Show how carefully the parents build the nest, concealed by leaves, for the better protection of the eggs, and later of the baby-birds. Show how after the baby-birds break through the shell the mother warms and protects them, and the father supplies them with food and keeps away the enemy. Lead them to "make believe" they are the baby-birds. Then ask the "make-believe baby-birds" how they ought to feel towards the father-bird, towards the mother-bird. Dwell as long as possible, without letting their interest flag, on the attitude of the baby-bird towards its parents. Perhaps some child knows the poem, "What Does Little Birdie Say?" Show the wisdom of the mother's "Baby rest a little longer, till the baby's wings are stronger." Note the father's ability to find proper food and keep off the enemy. Show by a little anecdote what happened to the disobedient birdie that thought he could escape the enemy, and to the conceited birdie that thought he could find his own food. Make a strong point of the value of experience and mature judgment. There is so strong a tendency on the part of children (particularly those children who are enjoying greater educational privileges than were accorded to their parents), to underestimate the value of their parents' judgment that a teacher must lose no opportunity of emphasizing the value of experience and maturer judgment as against the fancied wisdom of the young.

The Relat Between Parents an Children

With the mutual relations of parent and child established by the talk on bird-life, it is an easy step to the parents' care of the human baby. Show how the mother keeps the baby, and the other children warm (clothing and care); how she keeps them well fed; how the father provides shelter and the money

to supply warmth and food. Talk of the care given in illness; the suffering of the parents when the child is in pain; the anxiety in case of the child's illness; the pity in case of the child's sorrow or disappointment. Show how the human child, like the little birdie, desires to do what its mother knows will be bad for him, that the father feels will be attendant with danger. Emphasize again the value of parental wisdom born of experience, and the feebleness of childish judgments. Give typical illustrations. Draw from the children such illustrations as they can give. Talk feelingly of the never-to-be-repaid debt of gratitude and love and loyalty the child owes to its parents.

w Children can Repay e Debt they Owe their Parents

Talk about love and affection. Show how a dog shows his love for his master; how the master shows his love for the dog. Ask children to tell what parents do to show their love for the children and their love for each other. The pupils are then ready to state in what ways children show *their* love. They may omit some of the finer opportunities to demonstrate their affection. Stimulate deeper thought on the subject by asking in what other ways children *might* show their love. Yet deeper stimulation can be produced by urging them to look for new and unmentioned ways of indicating their love. Lead them to see that the doing of what ought to be done is the performance of *Duty*. A duty is something *due*—which should be paid.

By this time they are ready to classify in general terms the specific duties children owe their parents.

The teacher, however, must first equip himself with a fund of knowledge on the subject, taken from truly Jewish sources. The secular teacher's duty is

well discharged when he leads the children to see how many opportunities are open for the fulfillment of their duties to their parents; but the teacher of religion must show the religious authority, sanction and stimulus for the performance of such duties. Herein lies the fundamental difference between ethical training and religious training. Therefore, *Read*

Rabbi Morris Joseph—"Judaism as Creed and Life," pp. 305-308.

Dr. K. Kohler—"Guide for Instruction in Judaism," pp. 69-76.

M. Friedländer—"The Jewish Religion," p. 305.

Dr. J. Greenstone—"The Religion of Israel," pp. 40-41. The Jewish Encyclopedia, Vol. V, p. 246, col. 2.

It is not wise to attempt to give to the children all that is contained in the foregoing selections, but it is absolutely essential that the teacher should be filled with the subject, in order to give interest and vitality to the instruction. Always bear in mind that the thirst of children can never be quenched if the teacher's barrel is empty. Hence, read carefully, memorize the essential points, amplify through appropriate texts and find illustration from life and literature to vitalize the entire theme.

The Fifth Commandment: Honor thy father and thy mother: in order that thy days may be prolonged upon the land which the Lord thy God giveth thee. Exodus XX : 12.

The Presentati

See also—

Honor thy father and thy mother, as the Lord thy God hath commanded thee: in order that thy

days may be prolonged, and in order that it may go well with thee, in the land which the Lord thy God giveth thee. Deuteronomy V : 16.

Find out what the children understand by *honoring* parents. Show that honor is an inclusive term, covering devotion, obedience, respect, deference, consideration, unselfishness, tenderness, sympathy, sometimes sacrifice, as different phases of family life provide opportunity for the display of such feelings. Draw from the children situations in family life or incidents illustrative of each of these feelings. Be prepared with illustrations of your own taken from fact or from fiction, from history or from imagination. Emulation is a strong motive in child development; therefore select illustrative material, so practical in its application that the child will be prompted to emulate. The unquestioning faith and trust which Isaac showed in Abraham is inspiring; but something nearer to the child's daily experience would be a more practical model for the child to follow.

The Unworthy Parent

Most of our children, it is hoped, come from homes where parents are loving and worthy. The work already outlined, if intelligently presented, cannot fail to make children in such homes see their relations in a clearer and holier light. But, unfortunately, in many communities there are some parents whose own standards of living can hardly be approved by those who stand for righteousness and goodness. A child coming from such a home presents a serious problem to the teacher. How to train a child to "honor" a parent who is dishonorable; to "respect" a parent who is not respectable; to give love to a parent who is unlovable; to be patient when a parent is impatient and unjust;

makes one of the most delicate, but at the same time one of the most important, problems the teacher has to meet. Such a problem can be dealt with in class by a few generalizations; but the child whose life is thus shadowed must get private and personal help, guidance and encouragement from the teacher.

The generalizations can be met with in the following manner:

After a discussion of the different ways in which children can show appreciation and consideration for their parents, the teacher might advance a hypothetical case. "Suppose a child should discover that his father or his mother is untruthful or in some way dishonorable, what is his (the child's) duty?" Draw from the children first their views, then lead them to see that there is much in their parents' lives that is unknown to them. Perhaps no one gave to the parent, in childhood, the opportunity now given to the child; perhaps there are (or were) hidden causes which produced such sad results; perhaps a strong temptation came in an hour of weakness, etc., etc. Then lead the children to state how they would feel towards some physical infirmity in the parent—blindness, or deafness, or lameness. After they have confessed that additional tenderness and consideration would be given because of the physical infirmity of parents, lead them to see that added tenderness and consideration are due because of moral infirmity in parents. Make clear, however, that it *is* an infirmity, and no more justifies imitation on the part of the child who knows it is wrong than should physical blindness or lameness be copied by children sound in body. Read

Genesis IX : 20-27, and Genesis XXVII, in illustration.

Tell the story of Stephen Decatur, "Our country! May she ever be right! But, right or wrong, *our country!*"

Paraphrase it. "Our parents! May they ever be right! But, right or wrong, *our parents!*"

he Relation of Human Children to the Divine Parent God

It is now an easy step to show the universal Fatherhood of God. Lead the children to recognize that all human beings are His children; that the obedience, respect, reverence and love they owe to their own parents are due, in a less personal but in a stronger spiritual sense, to their Heavenly Father. Make them feel that as children of a human parent they are happiest when their conduct has won the approval of father, or mother, or both. Lead them to look for the approval of their Divine Parent in the same way. Show them that the habit of asking for God's approval makes a prayer a vital thing, and makes conscience, God's voice within each human heart, direct the choice between right and wrong, between good and evil.

Review or Drill

Go over, step by step, the relations between parents and children. Point out their mutual obligations. Call attention repeatedly to parental sacrifice and effort for the benefit of the child. Emphasize what the child should do in return. Show the irreverence and the ingratitude of a disinclination to be guided by parental experience and authority. Deal carefully and tactfully with the moral weaknesses of parents. Make clear the proper attitude

of the human child to the spiritual Father. Test children upon their application of the lessons inculcated by encouraging them to look for new opportunities for "honoring" their parents.

Require the memorizing of at least one in each group of the following quotations:—

From the Bible.

Leviticus XIX: 3.
Proverbs VI: 20-22.
Proverbs X: 1.
Proverbs XVII: 6.
Psalms CIII: 13.
Ecclesiastes III: 5-13.
Isaiah I: 2-3.

From Talmudical Writings.

"Why, in Leviticus XIX: 3, is the mother mentioned first, and in the Decalogue the father first?" ask the Rabbis, and they answer: "This is to teach you that you must respect the authority of your mother as much as that of your father, and pay as much affectionate regard to your father as you do to your mother." Kiddushin, 30b.

Three beings share in man's life: The father, the mother and God. If you honor and reverence father and mother, says God, you also honor and reverence me. If you displease and cause them grief, you also grieve me. Kiddushin, 30b-31.

Do you wish to know what filial respect signifies? Listen, and I will tell you how thoroughly it was observed by a heathen, Damah, the son of Nethina. He was a diamond merchant, and the

sages desired to purchase from him a jewel for the ephod of the high priest. When they reached his house they found that the key of the safe in which the diamond was kept was in the possession of Damah's father, who was sleeping. The son absolutely refused to wake his father to obtain the key, even when the sages in their impatience offered him a much larger sum for the jewel than he had demanded. And further, when his father awoke, and he delivered the diamond to the purchasers, and they offered him the larger sum which they had named, he took for it his first price, returning the balance to them, with the words, "I will not profit by the honor of my father." H. Polano—"Selections from the Talmud," pp. 262-263.

"*Honor* father and mother"—that is, be of service to them, when they take their meals or dress, or come or leave. Rise before them as before the presence of God. "Reverence father and mother"—that is, do not take their places in public, or their seats at home, nor contradict their words, nor use words of censure and approval in regard to what they say, as if you were their equal. Kiddushin, 31.

From General Literature.

"Casabianca," by Felicia Hemans.
"The Captain's Daughter," by James T. Fields.
"Jephtha's Daughter," by N. P. Willis.
"Child and Mother," by Thomas Hood.

QUESTIONS

1. What is the great danger in the teaching of ethics? How can that danger be overcome?
2. Why should "List of Duties" not be given to children?

3. Whence should come to the child the stimulus for right action and conduct? In what manner can ethical teaching aid the child in his judgments?

4. Why should the "talk" on bird life precede that on human relations as parent and child?

5. What means would you employ to make children realize the necessity for the subordination of their will and their desires to the judgment and decision of their parents?

6. Give two typical illustrations of the value of parental decisions as compared with children's judgments.

7. What means would you employ to stimulate children to indicate their love for and gratitude to parents along lines beyond merely conventional ones?

8. What is the fundamental difference between ethical training and religious training? Explain by a practical illustration.

9. Summarize "filial duty" as set forth in Joseph's "Judaism as Creed and Life."

10. What is the difference between the 5th Commandment as set forth in Exodus and in Deuteronomy? Which form offers the greatest incentive to right conduct?

11. Explain the meaning of "Honor" in the 5th Commandment. Give two illustrations showing (a) merely formal compliance with the rule; (b) its fuller and nobler interpretation.

12. Suppose a child's father has committed a crime, exploited in the newspapers, or spread through gossip; embezzlement, forgery, perjury, arson, any form of law-breaking. Show how you

would interpret the 5th Commandment for such a child. How would you help a child to bear such a burden?

13. Tell the occasion upon which Decatur made his stirring statement as to loyalty to his country.

14. How would you lead children to look for God's approval of their individual acts?

15. Of the selected quotations from the Bible, which one seems to you to have the finest value to the child? State the reasons for your choice.

16. From which of the quotations from Talmudical writings can a child receive the greatest stimulus for right conduct? Explain why you think this.

Lesson III

Duties to Teachers

LESSONS III—DUTIES TO TEACHERS

(For Class V, Age 11-12 Years.)

Material.—Ordinary Class-room Experiences. The Story of Jove and the Crown of Glory.

Memory Verses.—"Your parents give you earthly existence: your teachers, a share of the soul's immortal life." Talmud, Baba Metziah 33a.

"Reverence your teacher as you reverence God." Ethics of the Fathers, IV: 15.

"What parents are to our bodily life, teachers and spiritual leaders are to our moral and intellectual life. They nourish our souls and endow them with wings to soar up into the higher realms of thought and wisdom and come into the possession of the knowledge of God. We can never fully repay them for the benefits they confer upon us and, therefore, must show them the utmost respect and gratitude as long as we live." Kohler, Guide for Instruction in Judaism, p. 76.

Biblical Selections—Job XXXVI: 22. Proverbs V: 12-14; XIII: 14; XVII: 10; Isaiah XXX: 20; Daniel XII: 3-4; Ecclesiastes XXX.

References.—Jewish Encyclopedia, Article on Education. *Historical Survey of Jewish Education; The Biblical Era,* IV. How and by whom was Religious Education imparted?—Note p. 31 especially. V. Methods and principles applicable today, pp. 36-38. *Rabbinical Era,* Status of the Teacher, pp. 51-52. *The New Education in Religion,* by Dr. Henry Berkowitz. Part I—"Personality in Teaching."

Aim of the Lesson

To create in the child's mind the proper attitude towards the teacher, and to lead him to see his opportunities for showing affection and reverence to the teacher. (Incidentally, to make the teacher realize his obligation to give his best to the pupils, so that the ideal sought to be created by this lesson shall not be lowered. For a lowering of our standard is inevitable, whenever the teacher himself lacks those attributes which are essential in order to inspire and hold the love and respect of the children.)

For the Teacher Only

The instruction based upon children's duties to parents forms a sound basis upon which to build the proper relations between teacher and child. It is easy to bring a class to see that during school hours the child is temporarily transferred from the authority of the parent to the authority of the teacher. This is the case whatever the instruction given. Whether in a religious school or class, or in a class in the secular school; or even private instruction by governess or tutor, be it in French or in Hebrew, music or sewing,—the same applies. The teacher stands *in loco parentis*. Greater even than the honor we owe our parents is the honor we owe our teachers; for parents give us life here, and teachers give us life hereafter." (See Memory Verse.)

That the teacher is paid in money for such service in no way should affect the child's attitude toward the teacher. The doctor and the dentist and the nurse are also paid for their work, but that in no way lessens the dignity of their service, nor does it give the child who comes under their control any right to criticise such service. This

point must be made very clear, for the sake of those children who come from homes where the teacher's position and work are not recognized at their proper value, because of the ignorance or vulgarity of the standards in such homes.

How to Quicken th Pupils' Sen of Duty

If, therefore, the teacher stands *in loco parentis*, all the duties which the child owes to its parents when under parental control, are for the time being transferred to the teacher. This point being made clear, the teacher's next step is to compare the depth or the intensity of the obligations of the child to the parent and teacher respectively. Lead children to see that parents have rich returns for their work and worries. The child's loving companionship, its increasing strength, its mental and moral growth, its share of the responsibility of home duties, its love and loyalty—all these rewards come to the parent.

The teacher, too, has the work and worry, but as time moves on the children, too, move on, from one teacher to another; each teacher losing his pupil just as the ties of love are growing strong. New and unknown children come to the teacher bringing renewed work and worries. And the children pass on to the next teacher. By this time, real sympathy for the teacher should have been aroused. Using this emotion as a lever, then push on, by judicious questioning, to a point where the children will themselves suggest that much kindness, consideration, thoughtfulness and affection are due to the teacher. Because they are *due*, their payment becomes a sacred duty. Call attention to the need of an early recognition of this duty, because the term is so short that there is not a moment to lose.

As in the lessons on Duties to Parents, talk feelingly of the debt of gratitude and loyalty the child owes to its teachers. Ask children to show what the good teacher does besides assigning and hearing "lessons." Lead them to tell how these voluntary acts of interest, of goodwill, perhaps of love, must be repaid by the children. They will now be ready to state in what ways thoughtful children try to repay the devoted service of the teacher. Here, again, they will omit some of the finer opportunities to demonstrate their grateful affection. Stimulate deeper thought on the subject by asking in what other ways children *might* show their love and appreciation. Still deeper stimulation can be produced by urging them to look for new and unmentioned ways of indicating their love and appreciation of the teacher's efforts.

Unwise and Ungenerous Criticism

One of the fundamental defects in the present training of children is the frequency with which adverse criticism is made by the parents in the presence of the child. Nothing seems too high, too noble, too sacred, to be discussed flippantly or critically before children. Our newspapers attack the President and Congress, the Governor and the State Legislature, the Mayor and his administration, the Superintendent of Schools, and his policy. In fact, nothing escapes unkind, ungenerous, often unfair, criticism. At the table in the home parents and their guests discuss the Rabbi and his work, the school principal and the teachers, and often interject disparaging, if not disrespectful comments. It must be the aim of the teacher of ethics to counteract such influences. Show the pupils the unfairness of harsh judgments, made on hearsay

evidence or gossip, or even on partial information. Lead the children to see that "fair play" demands that no one, least of all, some one in authority, should be judged and condemned without an impartial hearing. Dwell a bit upon the trials in a teacher's life. There may be illness, worry or hardship in the home; there may be misunderstanding in the school; there may be discouragement in the results of class effort; there may be all of these conditions in some teacher's life. Is it then any wonder if the teacher be impatient, fretful, or unsympathetic? If the teacher's impatience is due to "nerves," what can children do to remove the pressure which creates "nerves"? Lead children to see that loyalty, true loyalty to the teacher, like true loyalty to the parent, will not tolerate unkind criticism.

After the point has been made clear that every pupil owes respect and loyalty to the *position*, even though the incumbent fails to be all he ought to be, then lead the children to state what should be their attitude to the teacher under specific conditions.

The Pupils' Duty in Specific Ca

Put before them hypothetical cases, and get their judgment as to their proper conduct in each case.

A. The teacher has a headache.—What is the pupil's duty at such a time?

B. The teacher is called from the room.—What is the pupil's duty at such a time?

C. A visitor enters the room and engages the teacher in a lengthy conversation.—What, etc.?

D. The teacher is absent; there is no one to take the class.—What, etc.?

E. The teacher is absent; there is a substitute in charge.—What, etc.?

F. Two children are talking about school and one makes an unkind remark about the teacher.—What should the other child say and do?

Put before them at different times every form of temptation for children to deviate from the ideal path, and train their judgment as to the proper decision in each case.

Ask children why they prepare their home-work. Most children think they are doing their teacher a service by studying school tasks. Lead them to see that in the end it makes little or no difference to the teacher if the lesson be learned or not. But the failure to learn a lesson means *loss to the child*, not to the teacher. This is a point which few, if any, children have ever grasped.

The Rabbi as Teacher

The Jewish child has still another reason for being loyal to the teacher. The Rabbi of old was simply and above all else *a teacher*. He taught the word of God as divinely revealed and as humanly expounded. He stood for the highest and best. He brought God and man together in ties that endured through the ages despite persecution and dispersion. To the Rabbi, the selected teacher of the Jews, every Jewish child owes special loyalty and reverence.

ır Sages on the Pupils' Behavior

There has grown up, during many centuries in our Religious Schools, a very clear and distinct

set of rules to guide the pupils in their conduct toward the teachers. These are found scattered throughout many of the Books of the Bible and the writings of our sages. Let us hear a few of them:

"As a mark of respect for his teacher the pupil should not presume to take the teacher's place; nor in his presence speak as though he passed judgment upon the teacher's words, either to affirm or refute them. He should await the teacher's permission as to standing or sitting, as to coming and going. He must not turn his back upon the teacher nor show any neglect, but eagerly offer every courtesy and be glad to help and to serve him." (Kiddushin 31b.)

"He that contradicts his teacher is like one who contradicts God. He that rebels against his teacher is like one that rebels against God. He that thinks evil of his teacher is like one that thinks evil of God." (Baba Meziah Mishmah XI : 11.)

"Reverence your teacher as you reverence God." (Ethics of the Fathers, IV : 15.)

Even God is pictured as a Teacher by the Rabbis. Did He not teach Moses the Ten Commandments? Does He not teach all of us day by day through the laws of wisdom He has everywhere written in Nature, in History, and in the lives of good and great men and women?

The Unworthy Teacher

It is necessary here, also, to build a hypothetical case of the teacher wanting in personality or character. Deal with it exactly as you dealt with the recalcitrant parent in Lesson II, on Duties to

Parents. Cause children to see that human frailties are found in teachers as well as in parents, but that respect for the office, reverence for its important functions and loyalty to duty must outweigh the natural tendency to criticise, to disapprove or to condemn. Here, too, paraphrase again: "Our teachers, may they ever be right, but right or wrong, our teachers."

The Teacher's Crown

Perhaps no finer illustration of the value of the teacher's work can be given than in the following story, abbreviated and paraphrased from its original place in mythological fable, for purposes of illustration:

In olden times Jove sat on his throne in Heaven. He called before him all his subjects. He announced that he wished to give a crown of glory to him who, when on earth, had most benefited mankind. Each, in turn, who claimed the honor was brought before the throne, there to state upon what deed he based his claim.

The first who came spoke as follows:

"On earth I was King of a great country, a country which grew richer and richer by conquest and by growth. I was the greatest King on earth, so *I* claim the crown."

Next came one who said:

"On earth I was the General of the army belonging to him who has just spoken. Had I not ruled his soldiers and led them to victory, his kingdom would not have grown great; indeed, it would have been conquered by the enemy that *I* overthrew. So *I* claim the crown."

Then came another, who said:

"On earth I was the Engineer who built the roads for the army to pass into the enemy's country. Without the roads, the General could not have marched on to victory. So *I* claim the crown."

And, in turn, came the Doctor who preserved the health of the soldiers, and the Farmer who produced the grain that fed the soldiers, and the Law-maker who made the laws under which the country was led into its prosperous career. Each claimed that but for *him* the services of the others had been valueless.

Jove looked at each claimant in turn, perplexed, uncertain. At last he espied an old man, the only one who had not put in a claim for the crown.

"Come hither!" spake Jove. "What didst thou achieve when thou wast on earth?"

"Great Jove," said the man, "I have no tale of great achievement. I was only a Teacher. All of these, the King, the General, the Engineer, the Doctor, the Farmer and the Law-maker, were my pupils."

"The crown is thine!" cried Jove. "For hadst thou not done thy duty to the children, as men they could not have achieved great deeds. No work is greater than that of the teacher."

RESUMÉ

Test the value of your work by ascertaining first if the children have taken a better attitude towards the teacher, and if they are seeking opportunities for showing their respect, deference and loyalty.

Review your own work to ascertain if your viewpoint has broadened, and if you have a deeper realization of your duties and your opportunities.

Measure your influence by the standards of the influence of the best parent.

Deal tactfully but firmly with the habit of criticising adversely not only teachers, but exponents of authority generally.

Paint in a few bold lines what the ideal teacher should represent, but at the same time deal sympathetically with the type of teacher who falls below this standard.

Draw out a large variety of hypothetical cases in order to test the children's judgment.

See that the children find the application of the Memory Verses.

Point out from Jewish writings the exalted position of the teacher in the eyes of the community.

Make it clear that, as the teacher of Religion has a far more responsible task than any other kind of a teacher, the pupil's duty is therefore greater. While others give us the knowledge and training needed to get on in the world, to earn a living, to acquire culture and accomplishments, the Teacher of Religion helps us to form our characters, to train our consciences, to cultivate our souls. His task is to enable us to get that highest knowledge needed to hasten that ideal Messianic time of which the Prophets spake, when "the earth shall be full of the knowledge of God as the waters cover the sea." (Isaiah XI: 9.)

QUESTIONS

1. What analogy exists between Duties to Parents and Duties to Teachers?

2. What is meant by the phrase *in loco parentis?* Why is the term applied to teachers?

3. How would you try to check in children the habit of criticising their elders and superiors?

4. State three hypothetical cases—other than those mentioned—upon which to base children's judgment.

5. What has been the effect of this lesson upon your own mental atitude towards your pupils?

6. Name three possible lines of conduct on the part of the teacher which would make it difficult for children to feel reverence towards such teacher.

7. Name three possible lines of conduct on the part of the teacher which you would wish the child to emulate.

8. How would you stimulate an irreverent child to a better understanding of the dignity of the position of the teacher?

9. Tell some story or anecdote out of your own experience as a child which would illustrate the personal power of the teacher, either for good or for ill.

10. What was in olden times the relation of the Rabbi to the community?

Lesson IV

Duties to the Dependent

LESSONS IV—DUTIES TO THE DEPENDENT

(For Class V. Age 11-12 years.)

A. The *orphan,* the *widow,* the *sick,* the *helpless,* the *aged,* etc.

Material.—Jewish Encyclopedia, Article "Charity."

Israel Abrahams, "Jewish Life in the Middle Ages," Chaps. XVII and XVIII.

Morris Joseph, "Judaism as Creed and Life," pp. 344-361.

Kaufman Kohler, "Guide to Judaism," p. 81, selections 6 and 7; pp. 91-92, par. 137.

M. Friedlander, "The Jewish Religion," pp. 100, 274, 275, 301-305, 317, 469 and 491.

Bible.—Exodus, XXIII: 10-11, Lev. XIX: 10; XXV: 35. Deut. XIV: 29; XVI: 11; XV: 7-12; X: 18-19. Psalm, CXLVI: 7, 9. Proverbs XVII: 9, XXI: 26; XXII: 2. Isaiah LVIII: 7, 10. Malachi III: 8. Zechariah VII: 9-10.

Memory Verses.—"The rich and the poor meet together; the Lord is the maker of them all." Proverbs XXII: 2.

"Can a man rob God that ye will rob me? But ye say, Wherein have we robbed thee? In tithes and in heave offerings?" Malachi III: 8.

"If I am not for myself, who will be for me? And being for my ownself, what am I? And if not now, when?" Hillel, Ethics of the Fathers, Chap. I : 14.

"Greater is he that lends than he that gives; and greater still is he that lends and, with the loan, helps the poor to help himself." Shabbath 63a.

"Charity given in health is gold; in illness, silver; left by will, copper." Quoted by Zunz.

"Give of all the food a portion to God. Let God's portion be the best, and give it to the poor.

They shall give in charity an exact tithe of their property, and shall never turn away a poor man empty-handed; but they shall give him what they can, be it much or little. If he asks for a lodging over night, and they know him not, they shall supply him with money that he may pay an innkeeper." From the Ethical Will of Eleazar, the Levite of Mayence, who died in 1357.

"The amount of a man's gifts must be proportionate to his means. In some places, however, each man gives as much as he pleases; in others, he contributes in the same proportion as he contributes to the royal taxes; but most blessed of all is he who gives to the utmost of his power." R. Solomon b. Aderet.

"The mother of Doeg ben Joseph weighed her child every day and distributed his increased weight in gold to the poor." Echa Rabba Chap. I.

Of a different form was the conduct of R. Tanchum. Whenever he purchased a pound of meat for his own use, he bought a second pound for the poor.

Maimonides thus arranges the ranks of the givers of charity:

1. He who helps the poor to sustain himself by giving a loan or taking him into business with him.

2. He who gives to the poor without knowing to whom he gives, while the recipient is also ignorant of the giver.

3. He who gives secretly, knowing the recipient, but the latter remaining ignorant as to his benefactor's name.

4. He who gives, not knowing the recipient, but the recipient knows from whom he obtains relief.

5. He who gives (both knowing) before he is asked.

6. He who gives after he is asked.

7. He who gives inadequately, but with a good grace.

8. He who gives with a bad grace.

Aims of the Lesson

A. To create permanently in the child's mind his proper relation to those who have been deprived of the adequate protecting care of the natural wage-earners of the family.

B. To lead him to realize his obligations to do his share, early and often, to relieve some of the hardships in the lives of others.

C. To teach him to look for suitable opportunities for the discharge of his obligations.

D. To teach him ever to be grateful that he need not depend upon the stranger, and to be content with what he has, however little.

E. To stimulate the children collectively to assume some specific work to be done for or in connection with some local need or organization.

For the Teacher

The previous lessons on Duties to Parents and Duties to Teachers, if properly developed, must have created in the children's mind the fixed view that it is impossible for any thinking human being "to live unto himself alone." Our lives are so closely interwoven with the life of others that one of our first duties is to try and fix our relations to and with others. The mutual obligations of child and parent and child and teacher have been clearly set before the class. Similar relations to other members of the home-group and other members of the school-group will be explained in later lessons. The first aim of this lesson is to establish the proper relation of the individual child to people in the community, who because of their helplessness need the sympathy and the protection of others, stronger than they. Such people are divided scientifically into three groups: the dependent, the defective and the delinquent. For this lesson the claims of the dependent only will be considered.

A few leading questions will evolve from the class the following facts:

All human beings in civilized countries require shelter, food, clothing and treatment during illness. In addition, children require care, protection, education and amusement.

Who provides these things?

Who provides the means for supplying these things?

What would happen—if your mother became ill? —if your father could not afford a nurse?—if your father should die?—if he should lose his health and his money?

If you should lose both parents, and there should be no other relative who would or could assume the responsibility of giving you what your parents now give?

If a woman is left widowed with several small children and no means, what can she do?

Which is preferable?—To let her go out to work and so neglect her children?

To let her go out to work and pay strangers for looking after the children?

To place the children in an orphanage?

—Encourage the children to point out the advantages and disadvantages of each plan. Lead them to see, provided the mother be worthy, that the children will have the best chance if the home can be kept together, and if from some source money be given to the mother to keep her children with her. Failing such relief, then a good orphanage is the best place.

The Aged

Old people are like children. They, too, need care and protection. If they are without means; if they are childless; or if their children are themselves too poor; then means must be found to board them out among worthy people, or they, too, must go to an institution. They must be treated like children, for "Old age is second childhood."

Emphasize the heartlessness, the un-Jewishness, of those people who will permit an old and helpless parent to become dependent upon strangers. Lead children to apply what they learned in Lesson II, to prove the inhumanity of such an act. Make them realize the claim old people have upon their grandchildren.

Talk then of the helplessness which comes from illness. Stimulate a sense of appreciation for the practical and moral worth of the services of the doctor, the trained nurse, and the loving relative, who, in a comfortable home, try to check the progress of disease and to lessen the sufferings of the patient. What becomes of the patient in a home when there is no money for doctor and nurse, and no room where the invalid can be properly looked after? Show the necessity and the value of the hospital. Make it clear how busy and famous physicians give freely of their time and ability, asking no pay in return for such services.

Money, Institutions, Personal Service

Here, then, you have the material for showing the three ways in which the helpless can be helped: by money given direct, by money donated to institutions and by personal service. All three are of value, and all three should be made a part of the duty of every member of the community, little as well as big.

The giving of money direct is fraught with danger. It encourages pauperism, and it provides a rich harvest for impostors. The giving of a cent or two to the street beggar should be discouraged. If the beggar be worthy, he needs more than the few coins which are dropped into his or her hand or cup. The case needs careful investigation, with real relief if worthy, and deserves court proceedings if the applicants are

impostors. No child can decide such a case. The child's whole duty is discharged when he refers this case to his teacher, or to some charity organization for investigation and action. On the other hand, children's benevolent impulses must not be checked, but must be turned into proper channels.

The Subjective Influence o Giving

It must be made clear to children that when they give help, either financial or personal, the act benefits the giver more than the recipient. There is always a glow of inward satisfaction after one has done an unselfish act. Here, however, make clear that there is no unselfishness in giving away what one does not need for himself, or in asking father or mother to give the money that is needed for some one's aid. The true joy of giving cannot be felt until we reach a point where we must deny ourselves some pleasure, indulgence or extravagance in order to give. There is no true generosity in giving away what one does not need for one's self.

A Test Cas in Giving

Some years ago I asked the girls in a large public school to bring toys, books and other gifts to send to the disabled little ones in a hospital for crippled children. I forbade their asking aid from their homes, but insisted that the contribution must come from their own treasures; or if bought for the occasion, the purchase price must be taken from the giver's savings; or from money saved by denying themselves candy and other little indulgences. I called attention also to the thought that must go into the choice of gifts; as bedridden cripples had little use for roller-skates, bats and balls or sleds and kites. The result was amazing. Hundreds of articles, dolls dressed and dolls undressed, with materials for making the clothes (in some cases thoughtfully including needles, thread and

thimble); beads, with the needles and thread for stringing; paper dolls, scrap-books, with pictures cut and uncut, and paste for mounting the same; dozens of affectionate little letters, some enclosing stamped envelope for reply—all betraying the real thoughtfulness, without which all living is lifeless, perfunctory and unethical.

How to Give Pupils the right Mental Attitude for and in "Giving"

In like manner make your pupils see their obligations. There are stated times for giving. The Purim (Sh'lach Monoth) is a Jewish obligation. (Esther IX : 22.) The Thanksgiving offering is national in this calendar, although Jewish in its spirit and origin. (Lev. XIX: 9-10; XXIII: 22; 39-43). The Puritans who established the day were reared in the Old Testament rulings.

There must be shown to the children ways and means for securing a fund of their own in order to meet their obligations. Out of their own "pocket-money" a certain share must be laid aside for such appeals and opportunities as come up from time to time. Let the class debate as to the proportion which must be set aside. Impress upon them the necessity of laying aside the "tithe," before they begin to spend on themselves, lest there be no tithe left after their self-indulgence. Explain the origin and significance of the ancient "tithe." (See Jewish Encyclopedia, Vol. XII., pp. 150-152).

Again try hypothetical cases.

A child receives ten cents a week as pocket money, another fifty cents. What is each one's obligation? etc.

Economy
One's Own
Expenditu
Means of
Giving

Emphasize the value of saving. In order *to give all you can,* you must first *save all you can.* Let them apply Poor Richard's tests. Before spending money for any article, ask yourself these questions:

Do I really need it?

Can I possibly get along without it?

Show the subjective value of an affirmative reply to the second question, if it be followed by putting into one's savings account the money so saved.

Saving to give is the highest and noblest of motives. Only he who saves all he can is able to give all he should. Giving away wisely is the most satisfactory way of disposing of money. "The liberal soul shall be made fat: and he that watereth shall be watered also himself." Prov. XII: 25.

Means of
Giving

After you have made clear to your pupils their obligation to give and their obligation to save in order to give, you are ready to lead them to see *how* they are to give. These means are of three kinds: to the individual; to the institution; to a special cause.

I. Aid to the individual must be extended wisely and thoughtfully. Dwell again upon the dangers of pauperism, and lay stress upon consideration for the feelings of the recipient.

Jewish literature is full of beautiful injunctions urging unselfishness and purity of motive in giving to others. Prov. XXI: 14. "A gift in secret pacifieth anger," is made the text of many Talmudic gems extolling the same virtue.

In the Temple in Jerusalem there was a "Silent Chamber," where both the donor and the recipient

remained silent. Such a secret treasury existed in every town, in order that the worthy poor might be helped in seclusion. "Tzedokah" (Charity) and "Gemiloth Hasadim" (Acts of Loving-kindness) outweigh in importance all other precepts of the Law. "Charity is for the living: loving-kindness may be shown also to the dead. Charity is for the poor: loving-kindness is due to both the rich and poor. Charity is given in alms: loving-kindness, by personal service as well." Talmud, Tosefta, Peah IV: 9).

Warn the children of the egotism, the vainglory and the unkindness of talking about what they give.

II. Show how in a small community all individuals in want are easily known, but in large communities there must be organized work to relieve those who cannot individually be reached. This organized work has produced great institutions. Make it clear that giving aid to individuals in no wise relieves one of the obligation to contribute to institutions; and vice versa.

If every one who gives privately offered this excuse, how could institutions be maintained?

If there be an orphanage or a children's ward in a hospital near you, plan a visit thereto with your class. One is bound to be more sympathetic and more generous towards a concrete proposition than towards an abstraction.

III. As the result of these lessons, let your pupils form themselves into a society devoted to any special need found in their community. Do not invent the motive for them. Throw upon them the obligation; first, to find the proper opportunity for effort, then

the proper way to meet the obligation such opportunity presents.

All these tender and considerate phases of modern times have grown up out of customs in Jewish life about which our Psalmists sing and our Prophets and Sages so eloquently write and preach. They are developments of those distinct laws which Israel holds to be divine. "Rise up before the hoary head." (Lev. XIX: 32.) "Leave the gleanings of the harvest and vintage for the poor and the stranger." (Lev. XIX: 10.) The laws which require us to care for the needy (Deut. XV: 7-11), and all similar ordinances are enjoined with the words "I am the Lord." Therefore, we must realize that these duties are not man-made so that they may be unmade or neglected, but they are God-made—set in the eternal order of things by the Creator Himself, and they are forever binding. We disobey them at our peril, for a generation which grows hard-hearted and indifferent to the cry of the dependent and helpless is sure to go down in ruin.

On the other hand, those who realize the solemn duty we owe to others and eagerly fulfil those duties ennoble themselves thereby, and lift the whole race to a fuller realization of that beautiful ideal set by our religion: "Holy shall ye be, for I the Lord your God am holy."

God Himself is pictured by our sages as caring for the dependent. He clothes Adam and Eve; He saves Noah and his family; He feeds the Children of Israel in the Wilderness. The orphan and the widow; the halt and the lame; the sick, the helpless and the dependent are the chief solicitude of His laws.

How can man be God-like? was once asked. And one of the Rabbis replied by referring to such deeds as these, which man can do and which God has shown him.

RESUMÉ

Test the value of your work by ascertaining what the mental attitude of your pupils is—

(a) To those who are dependent;
(b) To their obligations to dependents;
(c) To their spending-money;
(d) To their opportunities.

Give many hypothetical cases, in order to test the pupil's judgment.

Arouse their emotions, and then turn this aroused feeling into judicious action.

Warn against every form of giving which robs the recipient of his self-respect, which encourages pauperism, or which produces selfish satisfaction on the part of the giver.

Encourage children to be grateful that they have enough; to spare even a little for those who have less.

QUESTIONS

1. What is meant by "dependents"? Name the various classes of dependents in your own community, stating whether in institutions or at large.

2. What means would you employ to make your children realize their duty to dependents; both their individual duty and their community duty?

3. Suggest five ways in which children in moderate circumstances can acquire a fund for the relief of dependents.

4. State a hypothetical case of distress. Show distress. Show the right and the wrong way of dealing with it.

5. If in reply to a suggestion to "Give all you can" a man should reply, "Charity begins at home," how would you lead him to a better frame of mind?

6. How may the poor be assisted without giving money?

7. Name three laws enacted by the Pentateuch for the relief and the protection of the poor.

8. Quote three sayings illustrating the views of the Rabbis about Charity.

Lesson V

Duties to the Neighborhood

LESSON V DUTIES TO THE NEIGHBORHOOD

(For Class V, Ages 11-12 Years.)

Material.—Morris Joseph, "Judaism as Creed and Life," pp. 297-304. Jewish Encyclopedia, Article "Neighboring Landowners." Bible, Jeremiah XXIX: 7; XL: 9. Singer's Daily Prayer Book, Ethics of the Fathers, III: 2.

Talmud, Berachoth 58a. Derech Eretz 7.

Story of John Ruskin's "Diggers."

Origin of Toynbee Hall, Hull House, and other Settlement work. (See "Twenty Years at Hull House," by Jane Addams. Macmillan & Co. 1910.)

Memory Verses.—"Seek the welfare of the city whither I have banished you, and pray in its behalf unto the Lord: for in its welfare shall ye fare well." Jeremiah XXIX: 7.

"Be sure that thou prayest for the well-being of the government, for it is respect for authority that saves men from swallowing up each other alive." Ethics of the Fathers, III: 2.

"The rule of kings is a semblance of Heaven's rule." Berachoth 58a.

"One should not rejoice when others are weeping, nor weep when they rejoice; nor be awake when they sleep, nor sleep when they awake; nor stand when

they sit, nor sit when they stand. In short, let not a man separate himself in manners and habits from those around him." Derech Eretz 7.

"I live for those that love me,
For those that know me true,
For the heaven that smiles above me,
And waits my coming, too.
For the cause that lacks assistance,
For the wrongs that need resistance,
For the future in the distance,
For the good that I can do."
—G. L. Banks.

"It is quite honor enough (and, I suspect, before we get it done, we shall find it quite work enough) to get one soul saved alive, or one truth cleared from rubbish, before we die."—Kingsley.

Aim of the Lesson

To create in the child's mind the proper attitude towards neighborhood needs, and to cause him to recognize his personal obligations to do his share in removing obstacles to neighborhood advance; and in calling the attention of others to aid in every cause aimed at neighborhood betterment. In brief, to recognize his obligations and to realize his opportunities in the direction of good citizenship.

For the Teacher

The placing of civic obligation upon the individual is a modern phase of social evolution. Modern conditions of life are so much more complex and complicated than in earlier times that we dare not go too far back for sanction for what to-day are binding duties. Civic righteousness as a general demand may be modern, but *all* righteousness is ancient and of Jewish origin, and is inclusive. Consequently, civic righteousness is by heredity the obligation of the Jew.

Even as far back as the days of the Prophets we are told: "Seek the welfare of the city whither I have banished you, and pray in its behalf unto the Lord; for in its welfare shall ye fare well." Jeremiah XXIX:7.

There is another and louder call to civic righteousness to which all loyal Jews must respond. The Jew is now a dweller in every land. By race and by religion he is separated from the general community. Only in a common citizenship is he at one with the community in which he dwells. Wherefore it behooves the Jew to discharge his duties not only as well as his non-Jewish neighbor, but better, just because he is a Jew; first, to prove his gratitude to a land which opened its hospitable doors to the wanderer; and, second, to prove that the Jew is able to reach the highest ideals of civic as well as religious righteousness.

Neighborhood Defined

For the purpose of this lesson lead the children to state how much of the surrounding district might properly be considered "neighborhood." Under other Lesson Heads all the duties centering about the home, the school, the community, the congregation and the city or town will be separately considered. What, then, is left for this group? Lead them to see, step by step, that the street before their home, the block on which they live, the several streets near their own, the thorofares common to all, make up one neighborhood. The cleanliness, the neatness, the health, the safety, the taste, the improvement, the general welfare of the district all touch the comfort, or convenience, or health or safety or well-being of every individual who dwells there. Therefore, the *neighbor-*

hood is the entire territory in which the individual with his neighbors lives and works.

nification of ghborhood Duties

Certain benefits to any neighborhood are supplied by the local government, paid for out of local taxes. The larger the town or city, the greater the number of local improvements provided by government. Street cleaning, street lighting, street repairs, water supply, school houses, equipment and teaching, courts, health regulations—all these and many more are provided. What, then, is the individual duty in these directions? Show that no street-cleaning bureau can *keep* a neighborhood clean. It can clean the dirty street at regular times, but it depends upon the citizens to *keep* it clean. The health bureau can make regulations for the preservation of health, but the citizen alone can make these regulations effective by strictly obeying them. Hence, separate neighborhood duties into two classes: A. Duties of the Government officials; B. Duties of the Individual.

Rights vs Duties

Here is a splendid opportunity for the teacher to make clear to children that each citizen has certain civic rights, but that no citizen has the right to demand his "rights" unless he first performs his "duties." It is true that the individual citizen can demand his rights, but it is equally true that the government should demand that the individual citizen does his *duty*. Lead the children to see that "fair play" demands that each does his duty first, and then, with a clear conscience, he may insist upon his "rights."

ghborhood Needs

It is now time for the teacher to leave generalizations and find out from the children what their special neighborhood requires. In a crowded tenement section conditions differ greatly from those in a quiet

neighborhood of detached houses in a small, fairly prosperous town. Perhaps it would be well to start the discussion on a hypothetical case.

A Hypothetical Case

Children leaving school stop to buy fruit or candy. With the carelessness characteristic of thoughtless people they throw away the orange or banana peel, or the apple core, or the plum pit and the paper which enwrapped the candy.

What is the objective effect of such conduct?

What is the subjective effect?

Whose right has been violated?

Whose duty has been neglected?

What can the individual do to protect the rights of those who desire clean streets for the neighborhood?

Why Settlements Exist

Show how in certain crowded sections neighborhood rights are violated by the many and neighborhood duties are understood by the few. As a result there is a general lowering of civic standards and a general reaction upon the manners, morals, health, happiness and welfare of the residents. Tell them that in the last twenty years or so of the XIX Century there grew up a feeling in the hearts of a few that "personal service" rendered by thoughtful, forceful, unselfish people was the only means of checking the further advance of civic wrongs and of planting in certain communities decent standards of civic life.

Tell the story of Arnold Toynbee, for whom Toynbee Hall in London, the first neighborhood settlement, was named; of Jane Addams, the founder of Hull House, in Chicago.

(See Century Dictionary of Names, and Who's Who in America.)

One of the first Jews to respond to the divine call of giving *self* to the service of one's neighbors was Leonard Montefiore, older brother of Claude G. Montefiore. His mother, one of the true mothers in Israel, told the following story:

Leonard Montefiore's "Personal Service"

"While Leonard was at Oxford he came under the influence of John Ruskin. Ruskin believed that many conditions which were considered by some to be "God's doings" were in reality man's misdoings. This being conceded, it became the duty of man to undo some of these misdoings. Therefore, he urged each of his students to look for something he could do to make things better. Leonard, in response to this appeal, gave up his Saturday afternoons to visiting the old people in the Almshouse, reading to them, telling them stories and chatting with them.

Later, Mr. Ruskin organized his band of "Diggers." Near Oxford there was a group of laborers' cottages belonging to the estate of a wealthy landowner. There was no drainage from these miserable hovels, and much illness and many deaths from fever were the results. There were no laws then compelling the landlords to safeguard the health of their tenants, and few landlords were willing to spend large sums of money for the benefit of their tenants. Mr. Ruskin laid the facts before some of his students, and suggested that they spend their leisure in digging ditches, in order to drain off the impurities which caused the fever. The response was hearty, and a group of young men, many of them rich and unaccustomed to such labor, gave up all their leisure to a

work which resulted in bringing back health and opportunity to a community which was being sacrificed through the sordid selfishness in vogue—a system which recognized no obligation on the part of the landlord except to see that he got his rents."

(If the children are interested in the hero of this story, tell them that after he left Oxford he gave himself up to personal service in one of the worst sections of London. He worked so hard that his own health suffered. He came to America for change of scene, and, while in Newport, he died at the age of 26, in the year 1879.)

It was about this time that Arnold Toynbee was doing similar work in London. In memory of his "personal service" "Toynbee Hall" was dedicated.

Neighborh Influences

Show how the "Settlement" idea has grown. Lead children to find out what neighborhood influences for good already exist. Is there a Settlement in the neighborhood? Are there any civic organizations? What other agencies are at work? How can you co-operate with existing agencies? etc.

Duty to a Duty in a Neighborh House

There may be children in your class who visit some "Neighborhood House." Lead them to see that everyone who enters such a house assumes certain duties by so doing. The house stands for civic betterment. Consequently, its residents, its members, its visitors, its benefactors and its beneficiaries all assume at once the obligation to act the part of good citizens. If its own people fail in duty, how can the neighborhood be influenced to adopt higher standards? If the frequenters of the clubs, the classes, the playground, the entertainments, the gymnasium or the concerts are rude, or disrespect-

ful, or careless, or destructive of property, can the neighborhood be expected to be polite, respectful, careful and law-abiding?

Show that in a Neighborhood House there is room for everyone who wishes to help. Even little children can help others. An American child can help a little immigrant to a better knowledge of English; a thoughtful boy or girl can take charge of the library or reading room, or give out toys to the little ones, or act as a little helper in many directions.

A Civic League

In connection with a Neighborhood House or independently, pupils can band together for some civic purpose.

Show them the value of a Civic League or a Street-Cleaning League. If enough interest and enthusiasm can be aroused, try to organize a civic club devoted to neighborhood work.

Find out if your neighborhood is properly provided with a park, or playground, or other opportunity for free play for children. Find out what games children in the neighborhood are playing. Is there room? Are they interfering with the rights of passers-by? Is it ever wrong for a boy to play ball? Why? If the grown citizen has the right to pass through the streets unmolested, why has not the child the right to play unmolested?

If not, arouse in your children an interest and an enthusiasm to start public opinion in this direction. Get their parents interested. Get some newspaper interested. Get some philanthropist interested.

While on the subject of play, call attention to the unfairness of children in play. The bullying of

the older and stronger; the gang spirit as opposed to the neighborhood spirit. Show how this spirit of friendly co-operation makes a force which accomplishes great ends. Let children discuss the advantages of "team work" in ball and other athletics. Show how the personal selfish viewpoint must be absorbed in the broader, more generous, more impersonal attitude of a movement larger than one's self.

SUMMARY

Show the relationship of civic righteousness to general righteousness. Make clear the peculiar obligation on the Jew to be a good citizen. A Jew cannot be both a Jewish citizen and an American citizen. He cannot be a good Jew and a bad citizen. He ought to be and often is a true American citizen of the Jewish faith.

Lead children to realize their obligations to the neighborhood.

Explain the principle underlying settlement work. Make them realize how, in a small way, that principle can be worked out in the individual's plan of discharging civic obligations. Lead them to find out what the neighborhood needs, and to set themselves to meet those needs, either as individuals or in groups, or by appeals to the grown-up citizens.

Test your pupils on hypothetical and on real civic wrongs. Encourage them to bring in clippings from newspapers or magazines, showing what others are doing for other neighborhoods. The teacher himself should read "The Survey" in order

to keep in touch with general social and civic movements.

Stimulate the children to imitate such efforts. Place great stress upon the relative value of "rights" and "duties."

(If in small towns refer to tree-protection and bird-protection.)

QUESTIONS

1. What is meant by Civic Righteousness?

2. Name three civic wrongs that exist in your own town or city. If you had the power, how would you remove them?

3. Name three ways in which children can help to keep their neighborhood clean.

4. Name three ways in which citizens endanger the health of a community.

5. In some cities police regulations will not permit boys to play ball in the street. Is this a wise or an arbitrary regulation? Explain why you think so.

6. What opportunities for healthful play for children does your neighborhood afford? Are these sufficient for the needs of the children? If not, what steps should be taken to remedy the defect?

7. How many moving-picture theaters are in your neighborhood? To what extent do children visit these shows? Are these theaters safe physically? Morally? Are the pictures pure? What steps should be taken to improve these shows or to remove them altogether?

Lesson VI

Duties to Our Congregation

LESSON VI—DUTIES TO OUR CONGREGATION

(For Class V, Ages 11-12 Years.)

Material.—Jewish Encyclopedia, Articles on *Congregation* and on *Community.*

Israel Abraham's "Jewish Life in the Middle Ages," Chap. II.

Morris Joseph's "Judaism as Creed and Life," pp. 374-381.

K. Kohler's "Guide for Instruction in Judaism,' pp. 111-112.

"The Jewish Religion," by M. Friedlander, pp. 423 seq.

Memory Verses.—"And they shall make me a sanctuary; and I will dwell in the midst of them." Exodus XXV:8.

"But as for me,—in the abundance of thy kindness will I enter thy house; I will bow myself down before thy holy temple in the fear of thee." Psalm V:8.

"Strength and beauty are in His sanctuary." Psalm XCVI:6.

"The Lord is in His holy temple; be silent before Him all the earth." Habakkuk II:20.

"Be one of the first in synagogue. Do not speak during prayers, but repeat the responses, and after the service do acts of kindness. * * * Wash me clean, comb my hair as in my lifetime, in order that I may go clean to my eternal resting

place, just as I used to go every Sabbath evening to the synagogue." From the last testament of a 14th Century Jew. Jewish Quarterly Review III, p. 463.

"My words fly up, my thoughts remain below;
Words without thoughts never to heaven go."
—Hamlet III : 3.

"If thou shouldst never see my face again, pray for my soul. More things are wrought by prayer than this world dreams of." (Tennyson, Morte d'Arthur.)

Aim of Lesson

To show children the origin and function of the congregation;

To teach them that a pure, harmonious congregational life is vital to the life of modern Judaism; and

To create in their minds a sense of the obligation of the individual to recognize and to fulfill his own duties to the congregation.

For the Teacher

Before attempting to set forth to the children the relation of the Jew to his congregation duties, read carefully the chapters indicated under "Material." Refer also to the following verses in the Bible:

"I announce thy righteousness in the great assembly; lo! I will not refrain my lips." Psalm XL: 10.

"In assemblies will I bless the Lord." Psalm XXVI: 12.

"In assemblies bless ye God, the Lord." LXVIII: 27.

"Gather the people, sanctify the congregation, assemble the elders, gather the children." Joel II:16.

"Let the Lord, the God of the spirits of all flesh, appoint a man over the congregation, * * * that the congregation of the Lord be not as a flock which have no shepherd." Numbers XXVII: 16-18.

"If the whole congregation of Israel sin through ignorance, and a thing be hidden from the eyes of the assembly, * * * then shall the congregation offer a young bullock for a sin-offering." Leviticus IV: 13-14 (part).

Notice that from the earliest Bible days, assemblies of the people, or gatherings of the congregation, were demanded by Moses and by God. Show children the necessity for assemblies. A teacher has an important communication to make to her pupils. Is there need of telling it to the individual children, one by one? Why not? What advantages come from announcing it to the class? The principal has an announcement to make. Shall he tell it to each, or shall he hold an assembly for the purpose? What effect is created by assembly announcements?

Show that an offense in school, the result of a failure on the part of an individual to do as he was told, is simply an individual act of disobedience, and injures only the individual concerned; but the disobeying of a general school law not only injures the individuals concerned, but it also injures the school, by lowering its standards. So, also, in the days when Israel was establishing its congregational life, great emphasis was laid upon the duties to the congregation. It was the enforcement of these duties

which held Israel together during the forty years in the Wilderness; during the national period; during the years of persecution and during the period of dispersion.

Different Names for Congregations

The congregation originally was merely an assembly. In time, the assemblies were housed. Later the name "synagogue" was used to indicate the community as well as the place of worship. The name "assembly of the Lord," or "church," was chosen to designate the assembly of worshippers. Owing to its use by Paul in the New Testament, "church" became the name of Christian communities, while "synagogue" became that of the Jewish congregation.

Later, because the synagogue became also a place for study, the term "Schul" (colloquial German for school) came into use. Many modern Reform synagogues speak of the house of worship as Temple.

(See "Jewish Ceremonial Institutions and Customs," by William Rosenau, p. 12, where all the names for "house of worship" in vogue among Jews are given.)

The First Duty to the Congregation

The first duty of the individual to the congregation is to attend divine service.

The Congregation exists because it *is* a need. No man can live unto himself alone. No family can seclude itself. We are members of a Community. This is true especially in reference to Religion. Undoubtedly our most fervent prayers are those each offers in person, and every family gains by having the beautiful sanctifying influence of worship at home.

Yet there are great moments in which we feel that we have like religious needs, hopes and aims as other people. This feeling impels us to unite with others who share our religious convictions. To express these together we need the public worship called "divine service." Birth, marriage and death, festival, holiday and Sabbath all demand a religious expression whose dignity and importance and impressiveness call for the united offerings and efforts of the whole community.

"And they shall make me a sanctuary; and I will dwell in the midst of them." Exodus XXV: 8. This mandate created the first central sanctuary, the Tabernacle in the Wilderness.

As the first, so every congregation has come into being in answer to the same human need. We must have certain times and places, certain forms, ceremonies and prayers in order to voice the inmost longings of the soul. We gain strength of purpose and uphold the moral life and tone of the city, town or community when we unite as a Congregation in the service of God. Without such a union men usually fail to cultivate the noblest and best in themselves and in their community.

Private Prayer and Public worship

Since the real value of prayer is to bring the individual soul into communion with God, a child may ask, "Why is it necessary to attend public service? Can I not pray as well at home, alone with the Lord?" The answer to that is simple. Instead of giving it to the class let them reason out the situation for themselves. Ask the following, and other similar questions:

When you pray at home, do you remember to pray whenever the Congregation is assembled?

If it is right for you to withdraw from the Congregation to pray at home, then is it not right for others to do the same?

If all have the same right and use it, what would become of the Congregation, and of God's ordinances enjoining congregational worship?

If all were to remain away from public service, are you sure they would remember to pray at home?

If you believe in God and in Judaism, how is the world to know that except by a public declaration of faith, as evidenced in attendance in public at services of that faith?

Ask the pupils to cite some feelings, objects, duties and works we share as Israelites. Out of the synagogue and its common worship and inspiration comes the deep impulse to the individual to share in the common duties. Where there is no common worship the soul of the community is dead and its duties neglected.

Then set forth the subjective influence of the sacred surroundings; the building devoted solely to the service of God; the religious atmosphere; the devotional attitude brought about under the influence of sacred music; the spiritual force of many souls united in prayer; the inspiration to better thinking and more ideal living—all these are lost, away from congregational worship.

Some people become active in the pursuit of an aim only as they recognize that others share their sympathy and enthusiasm.

Public worship unifies and co-ordinates the devotion of different people.

Public worship is the first step towards the much-desired unity in Israel.

Two thousand years ago Hillel taught, "Do not separate thyself from the congregation." (Ethics of the Fathers, II: 5.)

Show, also, that some people have taken God so completely into their hearts that prayer for them is a consecration, whenever and however they pray. They are the exceptions. Many there are in whom the religious life is not keenly developed. They need the moral support of congregational worship in order to keep them from drifting away entirely from their religious duties. For them, regular attendance at divine service is imperative. The obligation rests more heavily even upon those who "live with God." Their regular attendance at the synagogue is a force for strengthening the influence of congregational worship, which they have no right to withdraw.

Call attention to the unrest and love of change that so constantly draw our young people to lectures and services foreign to our ancient faith. Let them know that in our large cities, the Ethical Culture movement, the Unitarian and the Christian Science churches have, for a time at least, attracted hundreds of Jewish youth. Each new sensation attracts for a time and then loses its hold. There is only one place for the Jew, and that is in the Jewish congregation. If he be bound by conviction, usage and affection to the traditions of the ancient synagogue, let him be loyal to them and endeavor to uphold them in conformity with the demands of our

era. If he finds himself unable to do this, let him unite with some congregation seeking to make religious practice and present day life accord.

If, when made intelligible, the beautiful service of either the Orthodox or modern Reform ritual does not bring the worshipper near to God, the fault lies, not in the ritual, not in the service, not in the Rabbi, not in the choir, but solely in the heart of the individual who attends worship; not to hold intimate communion with God, but to seek a new sensation for his restless mood.

Emphasize once more: the first duty is to attend services regularly, and to attend in a mood where, to paraphrase Hamlet, not only "my words fly up, but my thoughts do not remain below."

The Second Duty to the Congregation

After you have made it clear that regular and devotional attendance at public worship is one's first duty, lead the children to see that an adequate building, a fine choir, a capable rabbi, a wise administration, a well-equipped religious school require an assured income. Dwell on the fact that a financial as well as a spiritual obligation rests upon the individual, "each according to his means." Talk about the Jews who rarely, if ever, attend services during the year; who contribute nothing to the support of the congregation; many of whom, out of curiosity, or driven by a remnant of loyalty to our grand old faith, present themselves for admittance on the Day of Atonement and on the New Year. The attendance of contributing members is always greatest on those days, and their rights must be safeguarded.

It should be made clear to others that they will be more than welcome at any time other than on

these two days, but that, excepting such cases as visiting strangers, only those too poor to pay should have free access to the few vacant pews.

Free Will Offering

Call attention also to the few donations and bequests made to congregations. Large contributions are made to hospitals, orphanages and other institutions, but comparatively few to the synagogue. Invite discussion as to the cause. Let children ask their parents why this condition exists. Possibly the thought engendered by such a discussion may help to a better point of view.

The example of the past should be an unfailing inspiration to the present. Read Exodus XXXV-XXXVI: 1-7, which tells of the generous gifts of the people in the wilderness for the erection and maintenance of the Tabernacle; I Chronicles XXIX, recounting the noble offerings for the Temple of Solomon; II Chronicles XXXI: 4-10, in which we learn of the gifts for the support of the Temple services under King Hezekiah, and for the Second Temple, see Ezra I: 4.

Every succeeding generation has been strongly influenced by these great historic instances. Magnificent temples adorn this and other lands. As in the past, so now great emphasis must be laid upon purity of motive in bestowing these offerings. They are not to be made for any unworthy purpose, such as to win praise, honor or preferment, nor in fulfilment of any obligation, promise or vow, much less to conceal any wrong-doing, but be pure offerings of the heart, "perfect and without blemish."

Call attention to the fact that in orthodox congregations financial aid is more frequently given. Call attention to the ancient custom of giving the

shekel to the sanctuary. That custom still lives in many congregations, where men contribute money to the treasury of the synagogue whenever they are called upon to recite the benediction over the Scroll of the Law. Purim offerings (Sh'lach Monoth); offerings *in memoriam*, as a tribute of affection to the dead, and called Mazkir Neshamoth, also prevail. Bequests to the congregation to further religious and educational work are also increasing in number.

he Child's igation to Congrega- tion

If attendance at divine service is an obligation, raise the question as to when such obligation should begin. Under the old Jewish law a boy reached his religious majority (Bar Mitzvah) on his 13th birthday. After that time he was compelled to attend the synagogue regularly.

In addition to Bar Mitzvah we now have in many synagogues the Confirmation Service, in which girls as well as boys take part. This is the great opportunity of Young Israel to take its place year by year in the congregational life. As our forefathers, when they received the Law at Mt. Sinai, declared with one voice, "We have heard, and we will obey!" so should our boys and girls eagerly enter upon their duties as sons and daughters of the House of Israel. It is a great honor and privilege which thus comes to our youth, and the duties these bring should be faithfully carried out.

Let the pupils discuss their own attitude towards service. Ask leading questions: Do you enjoy attending services? Why? Or, Why not?

How old were you when you first attended?

In what part of the services were you most interested?

Did you follow the services?

If so, in English or in Hebrew, or in both?

When attending services, do you read the prayers or do you pray?

What is the difference?

Show that regular attendance should become a habit. Even though, at first, no special interest is felt, after a time the beauties of the service, the influence of the devotional hour, will be felt and attendance will become a pleasure. Later it will become a necessity and avoidable absence will always cause an uneasy conscience.

The Child's Demeanor a Service

Remember the last testament of the 14th Century Jew:

"Be one of the first in synagogue."

Call attention to the bad taste and the bad manners of coming late. Ask why people who never come late to school or to the theater or to luncheons or dinners, do not mind straggling into the synagogue ten or fifteen or twenty-five minutes late. Why should a function dedicated to God be treated with less consideration than one dedicated to human relations?

"Do not speak during prayers." Talk of the disrespect and rudeness shown by interrupting one's remarks to a fellow-being. If such interruption be disrespectful and rude, an interruption of an address

to God is an offense far more serious; it is almost desecration.

"Repeat the responses."

Lead children to see that it is shirking personal responsibility to allow another, the Rabbi or the Reader (Chazan) to perform all the duties. Congregational prayer is meant for every member of the congregation. None is exempt. Therefore let your responses be clear, sincere and reverential.

"After the services do acts of kindness."

This can be interpreted in many ways. In the first place, the effect of the service, if genuinely partaken in, will have brought out the native kindness of the worshippers, so that a hearty "Good-shabbos," etc., greetings to friends and relatives, and a hospitable welcome to any stranger in your vicinity, will come spontaneously. Then we should carry from the service the true Sabbath or festival spirit into our homes. Do something to add to the joy and peace of the home circle. The greetings and acts of affection which are inspired by the devout sentiments of the hour of worship should lend a new charm to the family ties and to the bonds of friendship. But we must also carry this spirit to others and think of those who are denied this cheer.

A visit to the ill, a flower given to brighten a dull home, a kind word to the cheerless, a helping hand to one in need, a sympathetic hour spent with one in sorrow—these are a few of the acts of kindness within reach of all.

It is possible that the children can be banded together in order to provide a vase of flowers each

week; first, to adorn the chancel, and after service to be carried to some sick-room.

"Let me go clean to my eternal resting-place, just as I used to go every Sabbath to the synagogue."

Here is opportunity for another splendid lesson.

Show that one must take care to come to God's house properly prepared. This must not be interpreted to mean, "Put on your best." The synagogue is not the place to exhibit one's finery. When one becomes too conscious of one's own clothes prayer loses its hold. When one becomes too conscious of other people's clothes, prayer disappears and in its place may come envy, covetousness and uncharitable judgment.

RESUME

Show the historical development of the congregation.

Emphasize the subjective influence of divine service.

Make clear the necessity for regular attendance at divine service.

A. For the individual.

B. For the congregation.

Show the obligation of the individual to give financial support to the congregation.

Let each child trace its own duties:

A. By regular attendance;

B. By punctual attendance;
C. By devotional silence;
D. By active participation in prayer and song;
E. By acts of kindness after service;
F. By regard for proper dress.

QUESTIONS

1. Explain the terms congregation; community; church; synagogue.

2. What is the function of each of the following: Rabbi or Minister; Chazan or Cantor or Reader; Choir; Parnas or President; Shammes or Sexton?

3. What can a teacher do to train his pupils to making hearty responses during the service?

4. Mention two arguments that might be offered in extenuation of non-attendance at synagogue. What answering arguments would you give?

5. If the majority of your pupils failed to attend divine services regularly, what would you do to change their views?

6. What "acts of kindness" would you encourage that apply specially to your neighborhood or community?

Lesson VII
Duties to Brothers, Sisters and Other Relatives

LESSON VII—DUTIES TO BROTHERS, SISTERS AND OTHER RELATIVES

(Class VI, Ages 12-13 Years)

Material.—Morris Joseph, "Judaism as Creed and Life," p. 312.

Jewish Encyclopedia, Articles on *Brother, Brotherly Love, Family Life, Sisterhoods of Personal Service.*

George Eliot, "The Mill on the Floss," Maggie and Tom."

The Bible: Psalm CXXXIII: 1; Prov. XVII: 17; Deuteronomy XXV: 5-6. Leviticus XIX: 17; Numbers XXVII: 1-11.

The stories of Cain and Abel, Jacob and Esau, Moses and Miriam, Joseph and his Brethren.

Note.—These stories are to be used incidentally as illustrative material in the discussion of the various phases of conduct, to be condemned or commended, as the case may be, in the relations of brothers, sisters, kindred and friends.

"God dwells in a pure and loving home." Kiddushiw 71.

John Howard Payne, "Home, Sweet Home."

Memory Verses.—

Friend and brother, wouldst thou find
Hearts of love around thee bind?
Be thyself a heart of home:
To gentle heart, hearts gentle come.
—(Anon.).

All of Psalm CXXXIII.

BROTHER AND SISTER

His sorrow was my sorrow, and his joy
Sent little leaps and laughs through all my frame;
My doll seemed lifeless, and no girlish toy
Had any reason when my brother came.

I knelt with him at marbles, marked his fling,
Cut the ringed stem, and made the apple drop;
Or watched him winding close the spiral string
That looped the orbits of the humming-top.

School parted us: we never found again
That childish world where our two spirits mingled,
Like scents from varying roses that remain
One sweetness, nor can ever more be mingled.

But were another childhood's world my share,
I would be born a little sister there.
—George Eliot.

Hearts that enfold
All men as brothers
Are better than gold.—(Anon.).

Aim of the Lesson

To lead children to see that loving sympathy towards all members of a household is needed to make a

happy home; to feel that ties of blood bind together all members of a family; to recognize their opportunities for making the lives of others happier, often by surrendering their own selfish desires in order to bring happiness to other members of the family; to include all humanity in a general brotherhood of man, and as children of one Supreme Father to treat all as brothers and sisters.

For the Teacher

If the duties outlined in the previous lessons have been carefully discussed, and if the teacher has been successful in handling the several themes, every child's mind and heart should now be open to grasp new duties as they may be presented. At this point it behooves the teacher to pause long enough to test whether the pupils are perfunctorily accepting the teacher's statements that such or so is the proper line of conduct; or whether the child's consciousness and conscience have been so aroused that it is learning to see for itself just where, when and how opportunities present themselves for the voluntary discharge of the finest forms of duty. If the recitation has been *formal,* if the children have merely listed a number of specific duties, but have not developed the insight and the power to see and recognize new opportunity at every hand, there seems no wisdom in continuing the course. Bear well in mind, that the value of all ethical teaching is in the *spirit* it engenders. If, after the completion of Lesson VI, the teachers find that spirit missing, the fault is not with the children, but with the teacher. Look to your own personality (or lack of personality) for the reason of this failure. Search until you find the cause; then remove it before you proceed with this lesson.

You have taken up one set of duties under each group of duties as outlined in Lesson I. Now you are ready for the second lesson under each group. You have given the children a general view of duty as exemplified in the home, in the school, in the community, in the civic field and in the field of religion. The duties to parents are so inherently a part of every child's life that the teacher found a large apperceptive mass on hand in the children's minds. Few children, however, give much thought to their relatives, to the other children of the household or to other relatives, either within or without the home group.

How to Begin

Begin by letting children name (by relationship only) the members of their home group. What has brought them all to live together? To what extent do the rights of one member of the group interfere with the rights of another? To what extent is there a clash of desire? of authority? How do quarrels come about in a group of people compelled to live together? How many people are required to make a quarrel? If it requires two people to quarrel, what would have happened if one of the two had had sufficient self-control to keep back the hasty word? Or sufficient "bigness" of character to surrender ("give in"), even if he were in the right? Or sufficient generosity of soul to do a kind, thoughtful act for the benefit of the one in the wrong?

Hypothetical Cases

Give one or two hypothetical cases of the type of quarreling so prevalent between children in the same home. Lead your pupils to state, step by step, what occurs to produce bad blood, and, step by step,

let them tell you what might have been said or done in order to avoid the quarrel. Let the children give you other cases, either of real experience or of hypothetical basis.

Dwell upon the differing obligations based on sex. Show that the boy, the brother, is the natural protector of his sister. He must be brave, and manly, and chivalrous. What is a boy's obligation in a case of sudden danger to his sister; the breaking of the ice while skating; the sudden attack of a strange dog, etc.? What is the duty of the boy to the girl in the case of the lifting of a heavy bundle, the placing of a chair, etc., etc.? What is the obligation of the boy to his sister in the choice of the language he uses in her presence?

On the other hand, what should the sister do for the brother in trouble? In pain? What opportunities come in daily life in which a sister can show to the brother sympathy or tenderness, or both?

Question deftly to find out whether girls give as much thought or take as much trouble to be pleasant to their brothers as they do to their brothers' friends. In like manner, find out if boys treat their sisters with the consideration that they show to other boys' sisters.

Attitude toward the Younger Brother an Sister

Question class on their treatment of younger children. Make them realize their obligation to the little ones because of their weakness, their helplessness. Lead them to see the effect upon the younger child of the tender and thoughtful consideration of the older brother and sister. Call attention to the difference between loving consideration and foolish

indulgence. The one produces grateful affection, the other makes for selfishness and weak will on the part of the one indulged.

Influence of Older Children

Lay great emphasis upon the unconscious influence the older child has upon the younger children. If the older child be disobedient or disrespectful to parents or servants, this gives sanction to the younger ones to do likewise. If the older uses slang or other improper language, the younger will imitate. The big brother is a sort of hero to the little one. Make the children realize their responsibility in setting before the little ones only what is fit to be imitated.

On the other hand, lay stress upon the attitude the younger child should take to the older one. Some of the respect that all children should show to the parents is due from the younger to the older brother or sister, because of the wider experience acquired by several more years of life. Younger children have no right to expect consideration from the older ones, if the little ones fail in respect to the big ones.

Bible Authority

From earliest times the Bible sets forth lessons on the relations of brothers and other members of the family group. The story of the first brothers, Cain and Abel, gives splendid opportunity for showing the result of lack of love and harmony. Cain's heart was filled with envy, jealousy and hatred. Hence his crime. "Am I my brother's keeper?" Let the children discuss the meaning of this question. Let them apply it to their own lives. Make them see that, as far as in each lies, he is the "keeper" of his brother's welfare, of his happiness,

of his rights, of everything that he can control which would add to his brother's joys or deduct from his sorrows.

Tell the story of Jacob and Esau, with its lessons. Show Miriam's loving care of the infant Moses and her help in the early days of Moses's leadership. Discuss the story of Joseph and his brothers. Call attention to the jealousy of the older brothers, to the possible unpleasant attitude to his brothers of Joseph because of his father's partiality. Note Reuben's desire to save Joseph. (Was this due to consideration for his father or to affection and sympathy for Joseph?) Note the treatment of Benjamin; the attitude of Joseph to his brothers when they came to Egypt. Herein is fine material for showing the effect of strife among brothers. Quote Psalm CXXXIII: "How good and how pleasant it is for brothers to dwell together in unity."

Call attention to the nobility and generosity of Joseph's nature; that he was able to forgive after the hard inner struggle of resentment. "To make up" is the critical effort of character which requires the strongest moral force and the deepest religious spirit. Here, too, a glimpse of the meaning of the religious significance of Atonement might be introduced.

"Yom Kippur does not bring atonement with God until we have made atonement with our fellowmen," says the fine rabbinical precept. (Yoma VIII.) This doctrine gave rise to the beautiful Jewish custom of setting a fixed time, the close of the fast on Atonement Day, for ending all feuds and disputes between brothers, kindred and friends.

"Be respectful also to your brother or sister who helps in maintaining the welfare of the household." Kethubat 103 a.

amily Life

The Jews have always laid great stress upon family life. The celebration of all services, the Sabbath, the festivals, the holidays—all were planned to draw in every member of the family, down to the youngest child, who plays so important a part in the Seder service.

The Home

The home was ever the center of family life. Brothers and sisters must do their duty to the home by avoiding strife and by being gentle, considerate, thoughtful and unselfish. (See Morris Joseph, "Judaism as Creed and Life," p. 312.) At all times, in all generations, the purest sentiment has clustered around the home. "God dwells in a pure and loving home." (Kiddushim 71.) This represents the wisdom of the sages.

John Howard Payne's beautiful "Home, Sweet Home," is the essence of modern sentiment.

Brotherly Love

Leviticus XIX: 17-18 reads thus: "Thou shalt not hate thy brother in thine heart. Thou shalt love thy neighbor as thyself." This gives a broader meaning to the word "brother" than merely the male child of the same parents. It counts God as the universal Father, and all men, being His children, are *brothers.*

There are Christian theologians who contend that the injunction, Love thy neighbor as thyself, is a Christian doctrine, and that the Jews based their conduct on justice alone. In this they are wrong. "Love thy neighbor as thyself" is a com-

mand of all-embracing love and is a fundamental principle of the Jewish religion. (See Lazarus, "Ethics," Vol. I, p. 234 and p. 302.)

In modern times still another interpretation of closer relationship in terms of the family group has been adopted. The late Rev. Dr. G. Gottheil, of Temple Emanuel, in New York, established the first Sisterhood of Personal Service in an American Jewish congregation. The Brotherhood of Man finds a worthy companion in The Sisterhood of Woman, both children of the universal God.

Other Relations

A general reference to other relations will be enough to indicate as duties. Uncles and aunts are brothers and sisters of parents, and thus belong to the family group, even though not under the same roof. Grandparents deserve the greatest consideration, not only because they are the parents' parents, but because they are growing old, and in their age find their greatest joy in their children's children. Nieces, nephews and cousins all come under the head of family, and as children of our own brothers or sisters or of our parents' brothers or sisters are entitled to the same affectionate regard given to their parents.

RESUME

Dwell on the value of Family Life, in detail upon the Home Group. Show how quarrels among brothers and sisters arise and how they may be avoided. Emphasize the attitude a brother should take to his sister and vice versa. Make clear the proper attitude of the older children in a family to the younger ones and of the younger ones to the older. Get the vital points (in regard to brotherly

relations) from the stories of Cain and Abel, Jacob and Esau, Joseph and his brothers, Moses and Miriam.

Tell in outline the beautiful story of George Eliot's "Mill on the Floss," with Maggie's devotion to Tom.

Draw out the beauty of Jewish home life.

Dwell on the broader meaning of Brother and show the Jewish origin of the Brotherhood of Man. Touch on the relationship of other members of the family group.

QUESTIONS

1. Name three occurrences that might happen in a group of brothers and sisters which could lead to quarrels. State hypothetically how the children would be apt to meet each. Then state how you would train the children to take a more ethical viewpoint of their duties to one another.

2. Given a group of children as follows: Henry, age 14; Jennie, age 12; Alice, age 9; Louis, age 4.

Name three rights of each child.

Name three duties of each child.

These rights and duties are to be chosen solely from their relations as brothers and sisters.

3. State three fine traits that an older sister can show which might be imitated by a younger sister. Name three undesirable traits which an

older brother might show which ought not to be imitated.

4. Quote what Morris Joseph says about the duties of brothers and sisters in the home.

5. Which one of Grace Aguilar's stories deals with the home life of brothers and sisters? Repeat one touching incident of brotherly or sisterly devotion as told in that book.

6. What is meant by the Brotherhood of Man? By the Sisterhood of Personal Service?

7. State a hypothetical case of the death of the mother of a large family of children. What will be the duty of the oldest sister to the younger children?

8. State another hypothetical case of the death of the father of a family of children. What will be the duty of the oldest brother to the younger children?

9. A group of brothers and sisters all grow up and marry. Some are prosperous, others are less so. What are their reciprocal duties?

Lesson VIII
Duties to Classmates

LESSON VIII—DUTIES TO CLASSMATES

(Class VI, Ages 12-13 Years.)

Material

Cuore, from the Italian of de Amicis, Crowell & Co., N. Y.

Bible. "The Book of Proverbs might almost be called a Book on Friendship." Hugh Black. Proverbs I: 10, XVIII: 24, XXVII: 6, 9, 10. I Samuel, Chaps. XIX, XX, on the Friendship of David and Jonathan. "In choosing a friend go up a step." Rabbinical Proverb. "How," asked the Rabbis, "did Job's friends know of his sorrow?" "Each," they answer, "had a flower received from him. When it drooped, they knew he was troubled." The power of sympathy could not be expressed in more charming fashion. Morris Joseph. Judaism as Creed and Life, p. 423.

Aim of Lesson

To make children realize their relations to their classmates. To lead them to see their obligations to be fair in their dealings; to be courteous in manner; to be charitable in judgment, and to be helpful in word and deed. To train them to look for opportunities for the discharge of all such obligations, and to make the best use of all such opportunities.

Note to Teacher

It is not necessary for every child to memorize every memory verse. The entire class should learn one or two, and the others should be assigned to individual children in turn.

Memory Verses.—

He that hath a victory lost,
May discomfit yet a host:
And it often doth befall,
He who conquers loses all.

—Dinah Maria Mulock.

I must be true, for there are those who trust me;
I must be pure, for there are those who care;
I must be strong, for there is much to suffer;
I must be brave, for there is much to dare.
I would be friend of all—the foe—the friendless;
I would be giving, and forget the gift;
I would be humble, for I know my weakness;
I would look up, and love, and laugh, and lift.

—Howard Arnold Walter.

Friendship improves happiness and abates misery, by the doubling of our joy and dividing of our grief.—Cicero.

Easy to match what others do,
Perform the feat as well as they;
Hard to outdo the brave, the true,
And find a loftier way.

—Ralph Waldo Emerson.

It's all of pleasure and all of peace,
In a friend or two;
And all your troubles may find release,
In a friend or two.
It's in the grip of the clasping hand,
On native soil or in foreign land;
But the world is made—do you understand?
By a friend or two.

A song to sing and a crust to share,
With a friend or two;
A smile to give and a grief to bear,
With a friend or two.
A road to walk and a goal to win,
An inglenook to find comfort in;
The gladdest hours we know, have been
With a friend or two.
Then brim the goblet and quaff of wine
To a friend or two;
Lucky the man who can always boast
Of a friend or two.
The fairest sight is a friendly face,
The blithest tread is a friendly pace,
And heaven will be a better place—
For a friend or two.

Author Unknown.

And the Lord spake unto Moses face to face, as a man speaketh unto his friend.—Exodus XXXIII: 11.

Go, humble thyself, and make sure thy friend.—Prov. VI: 3.

A perverse man scattereth strife: and a whisperer separateth confident friends.—Prov. XVI: 28.

He that covereth a transgression seeketh love; but he that repeateth a matter separateth confident friends.—Prov. XVII: 9.

A friend loveth at all times, and as a brother is he born for (the time of) distress.—Prov. XVII: 17.

Let us reflect that the highest path is pointed out by the pure ideal of those who look up to us, and who, if one tread less loftily, may never look so high again.—Hawthorne.

For the Teach

Keep in mind that the "duties" outlined in these lessons are grouped under general heads. This les-

son, although eighth in the series, is second under the group of "Duties of the School."

In the first lesson under that group it was made clear that during school hours the teacher stands *in loco parentis* to the child. Logically, the members of the child's class stand for the time being in loco *brothers* or *sisters,* or, in mixed classes, both brothers and sisters. The same thoughtfulness and consideration which are demanded from children to one another in the home must be demanded from them in the class. There is one vital difference in these relations. The real brother and sister come into our lives by act of God, and are bound to us and we to them by natural ties, which we have no right to disregard. Classmates come into our lives by act of man, and are bound to us and we to them by artificial ties, which are not binding after our official connection ceases, unless we choose to make them binding by voluntary acts of friendship. The teacher, then, must divide the duties to classmates under two general headings: One, the temporary duties, binding only while the school associations continue, and the other, the deeper, richer, finer duties, born of mutual attraction, love, loyalty and sacrifice, which cement friendship and which cause the "classmate" to be swallowed up in the "friend."

The Child's Relation to the Class

Each child in a class must be considered from two points of view—as an individual and as a member of a group. As a member of the group he must conform to all regulations. He must be made to comprehend that, even though he personally may not need the restrictions placed upon the class, other members of the class do require those restrictions, and all must conform to what is designed to produce "the greatest good to the greatest number."

The question of class discipline (especially in a religious school) is often difficult. Children do not always respond readily to regulations that do not appeal to them as necessary or important. The ideal class discipline is not obtained by regulations imposed upon the children by the teacher or the principal, or both. The only discipline *worth while* is that obtained from within—from the ability of the child to decide for himself as to what is his duty, and to translate that decision into proper action. The teacher of Ethics, above all others, should train the pupils to judge and decide for themselves.

The True Test of Class Discipline

Try the following experiment with your class. Announce that you will withdraw all rules and regulations for class conduct, and that you will substitute one new rule in place of all the others. The new rule is: *You may do anything you please that will not interfere with the rights of your classmates.* Let the children think this over, and then start a discussion as to its value. Ask a child to mention something heretofore forbidden which would seem to be permissible under the new rule. One child may suggest that he may whisper to his neighbor. Does this act interfere with the rights of any of his classmates? Shape questions so that you will draw from them the following admissions:

The whisperer loses the instruction given while he is whispering.

The classmate to whom he is whispering also loses that instruction.

The teacher's attention is attracted, and if he stops his work, even for a minute, the whole class loses some instruction.

If one child is permitted to whisper, every child is entitled to the same privilege.

If every child availed himself of this privilege, all instruction would cease, etc., etc.

In like manner take up every breach of ordinary rule. A few discussions of this kind, ***intelligently handled,*** will solve for all time the question of class discipline and will amply demonstrate general duties to classmates.

The Force of Example

Lay stress upon the responsibility for the force of example as one of the weightiest duties resting upon every member of a class. On the basis of justice a child has no right to perform a single act that cannot be permitted to every child. Make it clear that temperamentally certain children are fitted for leadership, and certain other children easily follow. For the latter, quote Proverbs I: 10, "My son, if sinners wish to entice thee, consent thou not." For the former, make them realize their responsibility. Turn this talent for leadership into high channels. One by one, take up the virtues of modesty, simplicity, courtesy, truth, honesty, self-control, tact, self-respect, magnanimity and high principle. Show how each of these traits which make for fine character may be manifested in the relations of class-room life. Show the evil effects of exhibitions of boldness, ostentation, rudeness, falsehood, dishonorable acts, temper, tactlessness, lack of self-respect, meanness and low motives.

Refer tactfully but clearly to the awful wrong of telling a classmate things that could not be said in the presence of the teacher or the mother. This refers chiefly to questions of sex. Urge the parents to inform children of the mystery of life and the proper and improper relations of sex. Use every effort to prevent life's most sacred function from being discussed indecently.

Here is one of the richest fields for ethical training. Let no suitable opportunity for the strengthening of an individual's influence for good, or the weakening of his influence for ill, escape the notice of the teacher. *The force of example* is one of the strongest factors in social life. The teacher must apply such examples directly as they occur. Examples taken from everyday life must also be emphasized. The nobility and heroism of some that went down with the Titanic is illustrative.

Carry still further the lesson of influencing others. Show the sacred value of keeping a promise, the social value of seizing every opportunity to do or to say something kind; the permanent value of forming fine habits; and the personal value of learning to depend on one's self.

Honest or Dishonest Help

At this point make clear the difference between asking or giving help at a time when pupils are studying, and of asking or giving help at a time when pupils are being tested. In this item there is fine opportunity for implanting a permanent ethical standard for student life. Discuss the use and the abuse of "keys" to arithmetics, "ponies," (interlinears) in the study of Hebrew, Latin or Greek, etc.

Consideration for the Weak the Crippled, the Dull.

The same thoughtful consideration that was demanded in the treatment of a certain type of parent and of certain types of dependent is due to classmates who for obvious reasons fall below the standard of normal children, either because of physical or mental defects.

A short discussion will make the bright child see its obligation to the duller classmate. This obligation must include the consideration which will prompt all aid to be given at home, or at such time

and place as will not attract the attention of others to the dulness of the one to be helped; and as will not cause him to feel sensitive or ashamed.

Gossip

One of the greatest evils and the cause of much unnecessary unhappiness is gossip. We are all so ready to believe and so quick to repeat what is said of another, more specially so when what is said reflects unfavorably upon the one spoken of. Show the meaning of the two passages from Prov. XVI: 28 and XVII: 9: "A perverse man scattereth strife; and a whisperer separateth confident friends."

"He that covereth a transgression seeketh love; but he that repeateth a matter separateth confident friends."

Tell the following story: A pious Catholic went to a priest and confessed that she had told a story about another woman, which story she had since found out was untrue. The tale had been repeated by others, and she feared she had done the woman an injury which she wished to repair. The priest ordered her to go to the public market place, buy an unplucked chicken, and walk from the market place, plucking out the feathers one by one and dropping them along the road until she returned to the church, when she was to come to him again.

She followed his instructions. After her return the priest said: "Now go back to the market place and pick up the feathers one by one, just as you dropped them." Her reply was: "How can I pick them up? The wind has scattered them in every direction. I can never get them back again." "Ah!" said the priest; "so it is with your gossip. You can never take it back, and you have for all time damaged the good name of an innocent person."

Friendship Developed Through Class Relations

From no other source do children select their associates and friends in greater numbers than from their class groups. There are certain children who seem to be drawn to one another by some hidden attraction not recognizable by the parent or teacher. This phenomenon is repeated in many of the attachments which lead to marriage. It is both difficult and unwise to attempt to prevent marriage between people not well mated, but it should not be difficult and it is wise for the teacher to attempt to prevent intimacies between children whose reciprocal influence is not good.

Talk of the value of true friendship, and of the mutual obligations of such a relation. Tell a few touching stories of Biblical and of secular standing. The beautiful love between Jonathan and David (I Samuel, Chaps. XIX and XX) gives material for much discussion and inspiration. The story of Damon and Pythias and their devotion to each other lends itself to showing the richness of sacrifice. Nowhere in fiction is the story of sacrifice more beautifully shown than in Sidney Carton's offering as told in Dickens's "A Tale of Two Cities."

"Cuore" contains several excellent stories which bring out various sides of friendship. The Charcoal-Man and the Gentleman, for instance (page 26), excellently illustrates the point of saving humiliation to a classmate.

After full discussion of these noble illustrations, the class is ready for a general discussion of the value of friendship and the duties imposed by true standards of friendship. Too much stress cannot be laid upon the choice of a friend. Draw an analogy between physical qualities and moral qualities. The same care which makes it necessary to avoid class-

mates whose physical condition might spread disease must be exerted to avoid those whose conduct is such that their undesirable traits might be contagious. There is room for another ethical point by showing that whereas the control of physical contagion must be left to health authorities, every one can by force of example and by tactful suggestion help to cure moral defects in people who come into close contact with him. Make it clear, however, that great tact and great consideration are necessary in showing people their own faults. Quote Prov. XVIII: 24; "A man's many companions are hurtful unto him: but there is many a friend that cleaveth closer than a brother." Also Prov. XXVII: 6: "Faithful are the wounds of a friend: but the kisses of an enemy are deceitful."

In modern times the German has expressed the same feeling in the words, "Der ist mein Freund der mir den Spiegel zeigt."—He is my friend who holds before me the mirror of truth.

Shakespeare strikes the same note when Cassius says to Brutus: "I your glass will modestly discover to yourself, that of yourself which you yet know not of." Later Cassius says, "A friendly eye could never see such faults." To which Brutus retorts, "A flatterer's would not, though they do appear as huge as high Olympus."

Duties to Friends in Time of Trouble

Make a strong point of the selfishness of "fair weather" friends. Show that little loving attentions in time of illness or sorrow represent little on the part of the giver but mean much to the recipient. Ask children to enumerate the little things they might do for a classmate who is ill—who has lost a parent or other dear one—who has met with a disappointment—who has a birthday—who has a sad anni-

versary. Stimulate them to think of everything within the power of a child to do, depending chiefly upon thoughtfulness.

The Re Inspir for Friend

"Go, humble thyself, and make sure thy friend." This verse (Prov. VI: 3) brings out the spiritual bond between friends, and shows that the supreme test of friendship makes sacrifice, even to the extent of humbling one's self, an essential part of true friendship.

Of the exaltation of the virtues of friendships in Jewish ethical ideals nothing can be finer than Exodus XXXIII: 11; where God speaks unto Moses "as a man speaketh unto his friend." So, too, in II Chronicles XX: 7, "Thou gavest it to the seed of Abraham, thy friend to eternity." Also Isaiah XLI: 8, "Thou Israel art my servant, Jacob whom I have chosen, the seed of Abraham my friend." Here the virtues of friendship are attributed to God Himself, who is repeatedly spoken of also as "the Friend of the friendless." That He is also our "Friend of friends" is the supreme fact in the life of the soul. If so much good comes to us from earthly friendship, how much more lasting and precious is the good that comes from this divine friendship.

RESUME

Test the value of previous lessons by ascertaining if children understand that the recognition of one's duty comes from within; that opportunities to perform duty are at every hand, and that after an opportunity is recognized, the obligation to make use of such opportunity is binding.

Draw analogies between the home-group and the school-group, so that children will see what their ties are to the other members of these groups.

Make clear the basis of true discipline and the value of considering the rights of others. Explain the meaning of "the force of example." Treat tactfully but firmly the prevalent evil of talking flippantly or indecently of the sacred questions of sex. Emphasize the ethical value of help given at certain times and the dishonesty of help at the wrong time. Demand consideration for the weaknesses of others and thoughtfulness in the treatment of all. Lay great stress upon the evil effects of "gossip," and the uncharitableness of giving ready credence to evil reports. Even when true, sympathy and not condemnation is a classmate's duty.

Treat of the value of friendship, as well as of its duties and its benefits. Loyalty to a friend is one of our highest duties.

Stimulate discussion at every point in order to make the pupils look for their opportunities and to realize their obligations to every member of the group.

QUESTIONS

1. Where is ill feeling more easily engendered, in the home-group or in the school-group? State at least two reasons for your choice.

2. Name three things that might arouse ill feeling in a class. Illustrate one of them and show how you would deal with the situation. (Hint.—Punishment is the last and poorest resource.)

3. In a class of 25 there are three children briefly described as follows:

Ethel, warm-hearted, bright, impatient, aggressive and a natural leader.

Lillie, shy, not very bright, selfish and uninteresting.

Margaret, vain, untruthful, clever, quarrelsome.

A. What do you think is the influence of these girls upon each other? Upon the class? B. What means would you employ to increase their influence for good and to reduce their influence for harm?

4. Describe three type cases of boys you have known. Answer questions A and B in reference to these cases.

Lesson IX

Duties to Defectives and Delinquents

LESSON IX—DUTIES TO DEFECTIVES AND DELINQUENTS

(Class VI. Ages 12-13 years.)

Material

The Jewish Encyclopedia. *The Blind in Law and Literature,* Vol. III, p. 248. *The Deaf and Dumb in Jewish Law,* Vol. IV, pp. 479-480. *Old Age,* Vol. I, p. 231.

Judaism as Creed and Life, by Morris Joseph, pp. 344-346.

The Bible: "Cursed be he who maketh the blind to wander out of the way." Deut. XXVII: 18. "Thou shalt not curse the deaf, nor put a stumbling block before the blind, but fear thy God: I am the Lord." Lev. XIX: 14. "Strengthen ye the weak hands, and confirm the feeble knees." Isaiah XXXV : 3. "I was eyes to the blind: and feet was I to the lame." Job XXIX: 15. "Thou shalt rise up before the hoary head, and honor the face of the old man, and thou shalt fear thy God." Lev. XIX: 32. "Good and upright is the Lord: therefore he pointeth out to sinners the right way." Ps. XXV: 8. "I shall teach transgressors thy ways, and sinners shall return unto thee." Ps. LI: 15. "My son, if sinners wish to entice thee, consent thou not." Prov. I: 10. "One sinner causes much good to be lost." Eccles. IX: 18. "Treat even the criminal with compassionate kindness, for though fallen he is still thy brother." Sifre Deut. XXV: 3.

The Legend of the Beautiful Hand

Aim

To bring to the notice of the child the claims of defectives and delinquents; to create in his heart a sympathy for and an interest in the needs of these classes; to arouse in him a desire to be helpful in

making life less hard for those afflicted, either physically, mentally or morally, and to show him his opportunities for "lending a willing hand" in bettering conditions for the maimed and in giving a new chance to those who have erred.

Memory Gems.—(Time will probably not admit of all pupils learning all the memory verses, and it would be well to assign these to various pupils to be heard by the class.)

'Tis worth a wise man's best of life;
'Tis worth a thousand years of strife,
If thou canst lessen but by one
The countless ills beneath the sun.
—Sterling.

Do the work that's nearest,
Though it's dull at whiles;
Helping, when one meets them,
Lame dogs over stiles.—Kingsley.

A man there was—though some did count him mad—
The more he gave away the more he had.—Bunyan.

What I spent I had; what I kept I lost; what I gave I have!—Old Epitaph.

KINDNESS

"What is the real good?"
I asked, in musing mood.
"Order," said the court;
"Knowledge," said the school;
"Truth," said the wise man;
"Pleasure," said the fool;
"Love," said the maiden;
"Beauty," said the page;

"Freedom," said the dreamer;
"Home," said the sage;
"Fame," said the soldier;
"Equity," said the seer;
Spake my heart full sadly,
"The answer is not here."
Then within my bosom
Softly this I heard:
"Each heart holds the secret;
'Kindness' is the word."
—John Boyle O'Reilly.

How many deeds of kindness
A little child may do,
Although it has so little strength,
And little wisdom, too!
It needs a loving spirit
Much more than strength, to prove
How many things a child may do
For others, by its love.—Anon.

The Lesson

Review carefully the steps set forth in Lesson IV, which showed the general Jewish view of the proper attitude to those in need. Make it clear that the phrase "in need" is variously applicable. Lead children to trace different conditions of need. They have already learned that the ill need medicine, care and treatment; the orphan and the homeless need shelter and protection; the hungry need food; the destitute need all the necessities of life; the lonely need company; the sorrowing need cheer; the unemployed need work, and so on through every form of removable or curable ailment. Now they must be brought to view conditions not removable or curable and to learn that it is their duty to

try to put a little sunshine into lives which have been darkened through no fault of the sufferer, or to put hope and faith into lives darkened by the sufferer's error. Under the former class we put the defectives, both physical and mental; to the other class belong the delinquent, whether juvenile or adult.

Classing Defectives and Delinquents

Physical defectives include the blind, the deaf, the deaf mute, the lame, those with speech defects, the deformed, the epileptic, the aged. Mental defects include the feeble-minded, the imbecile, the idiot and the insane. Delinquents include the evil-doer, the sinner, the criminal.

The Pupil's Point of View

A splendid opportunity in letting children judge for themselves is presented here to get the right attitude towards their duties regarding dependents whose ills are removable and defectives whose ailments are incurable. This must be done by comparative reference to themselves. Lead them to see for themselves that the very hopelessness of the condition of the defective brings with it an obligation to those whom God has made physically sound to put a bit of love and thoughtfulness into a life from which hope has been banished. Lead the pupils to talk of their own *hopes*. Get them to describe how they would feel if the hope were taken from them. Take one or two hypothetical cases to show how dreary life can be to even the able-bodied when hope is taken away.

What can be done for a defective in order to make up, in part at least, for his afflictions? First, consideration for his defect and for his feelings.

Get the children to explain what is meant by Deut. XXVII: 18, "Cursed be he who maketh the blind to wander out of the way"; also Lev. XIX :

14, "Thou shalt not curse the deaf, nor put a stumbling block before the blind, but fear thy God: I am the Lord." Lead them to see the ethical value of this passage (Isaiah XXXV, 3: "Strengthen ye the weak hands, and confirm the feeble knees."

Visit, if possible, some institution which is devoted to the care of defectives with the children, to arouse, first, their pity, and then their conscience.

Consideration for the feelings of others is the truest instinct of the real lady and gentleman. There is a strong ethical lesson in the old couplet: Consideratness

Politeness is to do or say
The kindest thing in the kindest way.

If to do the kindest thing in the kindest way is a social obligation to all, how much more binding is that obligation in our relations with those who are afflicted. Place before the children hypothetical cases, real ones if it can be done, without hurting someone's feelings.

A group of boys desire to play a game. One boy is lame because of hip-disease. The games suggested are tops, marbles, running a race, hop-scotch, prisoner's base. Which games should be chosen? Why? Which should not be chosen? Why not? A little girl has a party. Among her guests is a deaf-mute cousin. The following games are suggested: "Hunt the slipper," authors, parcheesi, blind man's buff, gossip, twenty questions.

Which games should be chosen? Why? Which should not be chosen? Why not? In like manner let the children tell you of defective children known to them. Let them give imaginary parties, picnics, or merely visits which might include such a child, showing what forms of play and conversation they

would choose, and what kinds they would avoid. This in order to draw the little defective into the social group and to make less apparent his infirmity.

Draw the children's attention to the fact that, although apparently free from defectiveness now, one cannot be sure of escape from the ravages of disease or accident. Show that each of us has, or may develop, some defect either of the senses—sight, hearing, etc.—or general strength; and all of us grow old eventually, if we live. And although not mentally defective, we cannot excel in all things. We are outdistanced by some one in this or that. We are fortunate if we excel in any one thing.

The right attitude towards our own defects and limitations when they are found to be final and irremediable is that of brave submission and patient resignation. Try to inculcate this principle. The sensitiveness which leads to moroseness, querulousness and bitterness on the part of so many people goes further. It feeds on the folly of envy and jealousy of other people's endowments and capabilities. The duty of each is to seek to develop his own gift, however simple, to the highest point of development possible. Talk with conviction and feeling of the awful mistake made by those who surrender to woe, misery and cowardly despair because disease or accident has robbed them of some of their powers. Emphasize the ethical value of the sublime example of Job.

Read from Polano's Selections from the Talmud (p. 255) the story of Nahum of Gimzu, to whom is attributed the familiar Hebrew saying, "Gam zu l'tovah"—"All's for the best."

Lead children to see that the divine inspiration to do one's duty comes to those who trust in God; who lean on Him, and who train themselves to say in the face of every trial, "Thy will be done."

Institution for Defecti

Defectives in homes where there is no poverty can get the assistance of medical skill, the protection of parents and other loved ones and the consideration of all thoughtful people who come in contact with them. Among the very poor, however, it is frequently necessary to send the afflicted ones from the home in order to give them institutional care. This is specially necessary for idiots, imbeciles or feeble-minded children, who cannot be taught to be self-supporting. The support of these institutions is as much the duty of the individual as is the support of orphanages, hospitals and homes for the aged and infirm. If such institutions are found in your community, lead your pupils to a recognition of their obligation to contribute in money or service something that will bring a little gleam of sunshine into the sadly darkened lives of the inmates.

Individual Help for So Defectives

Some children are terribly handicapped in school because of some form of speech defect which causes embarrassment and nervousness. Stammering, stuttering, lisping, etc., all come under this group, and all lend themselves to cure if properly treated. Here is a fine opportunity for social service. If such a child be found in your group whose parents cannot afford to give him such treatment, a fund raised by other children so that the defect can be removed would be a discharge of duty having the deepest import.

In another way, too, children can serve. There are certain positions (not many) where a deaf-mute

or cripple, or even a clever blind boy, can do satisfactory service. It is difficult for the afflicted to secure such positions for themselves. Pupils whose fathers, brothers or other relatives are in business should interest themselves in securing work, or at least a fair trial, in order to give such afflicted children a true start.

The Aged

In Lesson II, on Duties to Parents, you made clear to your pupils the proper attitude towards the old. Lev. XIX : 32, makes our duty to the old very clear: "Thou shalt rise up before the hoary head, and honor the face of the old man, and thou shalt fear thy God."

Nothing is more becoming for youth than deference and reverence for age. Again lay stress upon the disposition of the conceited and arrogant youth to discredit the value of the experience of an earlier generation.

Neglect of Children

Make a strong point of the fact that many old people become dependent upon strangers or institutions because their own children failed in duty. Old people are often exacting, unreasoning, unreasonable and discontented. These are phases of old age that must be accepted in the same spirit that parents accept the unpleasant phases of child life: the measles and other forms of illness, the wilfulness, the disobedience, the ingratitude and other shortcomings of childhood. Old age is indeed a second childhood, and no matter how trying our duties become, they *are* our duties, and we must be patient, tactful, forgiving and devoted. From the hand of their own, and not from the hand of a stranger, should old people look for service.

The Leg the Bea Hand

A dispute arose among three ladies as to which had the most beautiful hands. One sat by a stream, and dipped her hand into the water and held it up; another plucked strawberries until the ends of her fingers were pink, and a third gathered violets until her hands were fragrant. An old, haggard woman passing by asked, "Who will give me a gift, for I am poor?" All three denied her; but another who sat near, unwashed in the stream, unstained with fruit, unadorned with flowers or perfume, gave her a little gift and satisfied the poor woman. Then the poor woman asked them what was the subject of their dispute; and they told her, and lifted up before her their beautiful hands. "Beautiful indeed!" she exclaimed as she saw them. But when they asked her which was the most beautiful, she said: "It is not the hand that is washed clean in the brook; it is not the hand that is colored with crimson tints; it is not the hand that is perfumed with fragrant flowers; but the hand that gives to the poor, to the helpless and to the old that is the most beautiful." As she said these words her wrinkles disappeared, her staff was thrown away and she stood before them an angel from heaven, with authority to decide the question.

The Evi and the Sinner

Children have fewer occasions for meeting delinquents than for coming in touch with dependents and defectives. For that reason it does not seem either wise or necessary to go too deeply into their duties in this direction. Although statistics make it appear that juvenile delinquency is on the increase, that phase need not be presented to children in the religious school. Under Duties to the School and Duties to the City or Town and the State, we shall

deal with some of the causes of delinquency. The Bible makes constant reference to the sinner. Note a few characteristic passages:

1. "My son, if sinners wish to entice thee, consent thou not." Prov. 1: 10.

2. "One sinner causes much good to be lost." Eccles. IX: 18.

3. "Good and upright is the Lord: therefore He pointeth out to sinners the right way." Ps. XXV: 8.

4. "I will teach transgressors thy ways, and sinners shall return unto thee." Ps. LI: 15.

Show that passages 1 and 2 give warning of the danger of sin. Note, too, that passages 3 and 4 take account of repentance and the desire to renounce sin and return to more virtuous living.

ies to the Delinquent

It is difficult to find specific duties to impose upon children in their relation to sinners. Their chief duty is covered in the following injunction:

"Treat even the criminal with compassionate kindness, for though fallen, he is still thy brother." Sifre Deut. XXV: 3.

If in their own group it be found that some one child has erred—has been detected as a liar, or a thief, or to have been guilty of some other immorality—the skilful teacher must, by tact, insight, almost inspiration, place the needs of the delinquent before the others, letting them find out for themselves how he can best be helped. Sympathy should be aroused, but not condemnation; forgiveness, but not approval; interest, but not imitation; helpfulness, but not endorsement. Show the value of moral courage—on the part of the classmate who would stand by the delinquent even in the face of general criticism

and condemnation; and on the part of the delinquent, who, though ashamed, is willing to face his mates and to begin anew in the right way.

The school is a miniature world. The disobedient, the rebellious, the defiant pupil becomes a school delinquent. He has broken the law of the school world. A defiance of law in school is one form of delinquency, just as defiance of the law of the city or state becomes delinquency. All breaches of law are transgressions of religion. What in religion is a sin, in the state is a crime or misdemeanor and in the school is an offence. They all partake of the same nature. Lead up from the simpler and lesser offences against the laws of the school to the graver ones against the laws of the government, to the sinful ones against the laws of God.

The Delinquent no Hero

Make a special note of the harm done by making a "hero" of a delinquent. The difficult duty lies before both teacher and classmates to find the best way in which to make the sinner recognize his sin; to let him show his penitence and to help him to begin anew, using his conquered sin as a stepping stone to a higher and better development. At the same time his classmates must be made to show their disapproval, not of him, but of his sin; and also to show their willingness to help him in his efforts to reform.

The Employment of the Former Delinquent

Children charged with delinquency are often sent to correctional institutions. After their discharge and their return to home, it clearly becomes the duty of all to give each one a fair chance to show his desire and ability to become a law-abiding citizen. Here, too, as in the case of the defective, it becomes a duty to find proper employment for him

in a business where the employer, knowing all the facts of the early sin, will give him a chance to win back confidence and esteem.

RESUMÉ

Review the Duties to the Dependent. Show the needs of the Defective and the Delinquent. Lay great stress upon the consideration that must be shown in dealing with Defectives. Make clear the differences between physical and mental defectiveness. Show how individual help can be given to Defectives, and how institutional care is necessary for others. Emphasize the Duties to the Old, whether they belong to a family or to an outside group. Tell the story of the Beautiful Hand, and draw analogies therefrom.

Talk of the effect of evil-doing and the penalties that come from sin. Emphasize the value of true penitence. Show how children should treat a classmate who has sinned. Note our duty to juvenile delinquents restored to a place in the community.

QUESTIONS

1. State distinctly the differences in classification under the heads of Dependents, Defectives and Delinquents.

2. Name one type in each of these classes, and state what duties you would impose upon your pupils in the treatment of each.

3. A boy in your class stole some money from your desk. The theft was discovered by you alone;

the class does not know this. How would you deal with the delinquent?

4. A girl in your class won a prize dishonestly. The fraud was discovered by a child, who told you of the facts and who also gossiped about it to the other pupils. How would you deal with the case? (Keep in mind both your duty to the delinquent and your duty to the class.)

5. How would you explain to a class the full meaning and value of the passage, "I shall teach transgressors thy ways, and sinners shall return unto thee"?

6. Explain as you would to a class: "Cursed be he who maketh the blind to wander out of the way."

Lesson X
Duties to City and State

LESSON X—DUTIES TO THE CITY AND STATE

(Adapted to Class VII, Ages 12-13 Years.)

Material

The Jewish Encyclopedia, Vol. IV, p. 104, Article, *City.*

The Jewish Encyclopedia, Vol. IV, p. 194, Article, *Organization of the Community.*

Morris Joseph, "Judaism as Creed and Life," Chap. XII, "Duties to the State," pp. 362-373.

Memory Selections:

"Unless the Lord guard the city, in vain is the watchman wakeful." Ps. CXXVII: 1.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Prov. XVI: 32.

"Seek the peace of the city whither I have caused you to be carried away captive, and pray unto the Lord for it: for in the peace thereof shall ye have peace." Jer. XXIX: 7.

"Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you." Jer. XL: 9.

"Pray for the welfare of the government, since but for the fear thereof men would swallow each other alive." Ethics of the Fathers, III: 2.

"He who rebels against his sovereign deserves to die." Synhed. 49a.

"The rule of kings is a semblance of heaven's rule." Berach, 58a.

"The law of the land is law." B. Kama 113a.

"And the streets of the city shall be full of boys and girls playing in the streets." Zechariah VIII: 5.

Aim

The aim of this lesson is to kindle a keener consciousness of the duty of the individual constantly to seek the welfare of the civic community of which he is a part; to make him realize that he has an important place in the community and that good citizenship demands that he shall discharge all the obligations belonging to that place.

For the Teacher

Review the salient points set forth in Lesson V, on Duties to the Neighborhood. The Neighborhood is the close, intimate part of the Community in which one lives. The larger Community may be (according to its size) a village, a town, a small city or a great metropolis. The larger the community the more complex is the life of its people, and the more complicated the opportunities for discharging one's duties as a good citizen. The village is not much more than a neighborhood. The duties set forth in Lesson V are obligations resting upon all the villagers. Even in a village the governing body—County Council, Board of Selectmen or Township Supervisors—has framed certain ordinances which are binding upon every citizen, big or little, to obey at all times.

What is a Citizen?

Make it clear to the children that *citizen* and *voter* are not synonymous terms. A voter is a citizen over 21 years of age, either native-born or naturalized. A citizen, however, may be of any age, of either sex, native or foreign, naturalized or alien. A citizen, according to the Century Dictionary, is "one who enjoys the freedom and privileges of the city or town in which he resides." This freedom and these privileges are provided by government for the benefit of all citizens.

Present to the pupils analogous cases of privileges given to them by individuals—the parents, the teacher, the mother or father of a friend, etc. Lead them to acknowledge that they owe something in return for such privileges — appreciation, gratitude, the desire to please, the willingness to serve, the readiness to reciprocate are forms of return obligation. It will then be easy to lead them to reach the inference that for privileges granted by government every citizen owes something in return.

Duties to Government

The first duty of the citizen is ready, willing and prompt obedience to city laws or ordinances. Herein lies a splendid opportunity to fix upon a firm ethical basis civic conduct. Show that ordinances and laws grow up out of the needs of a large number of people. The greatest good to the greatest number often is and always ought to be the motive for the enactment of a law. Unfortunately, the selfishness of a few, the weakness of many of our law-makers, and the low standards of political ethics often result in the making of bad laws. However, make one point clear: Good or bad, the law must be obeyed. If bad, its observance will prove its danger, and the mischief resultant from its enforcement will arouse public opinion to demand its repeal or amendment. A law may benefit the many, but may prove a hardship to the few. This does not justify him who belongs to the few in violating that law. Make it again emphatically clear—to paraphrase Decatur's toast—"The Law! May it ever be right. But right or wrong, the Law!"

The Law

To us Jews this lesson is fundamental. All the development of Jewish Ethics, of its Religion,

of the preservation of the Jewish race, is due to allegiance to the Law, the Torah.

Jewish teachers have always taught respect for authority, faithful service of the government and strict adherence to the law of the land. Note the passages from Jeremiah, and those from the Rabbis quoted in this lesson. (Refer to the Correspondence School's Course in RELIGION for still further information on the laws we are enjoined to keep.)

Privileges Given by the Town or City

Lead children to enumerate the benefits which government provides. Sanitary regulations and fresh water supply take the lead. Call the attention of the children to the ancient character of the official water supply. In II Samuel V:8, there is a reference: "And David said on that day, Whosoever smiteth the Jebusites, let him get up to the watercourse." Also in Isaiah VII:3: "And the Lord said unto Isaiah, Go forth now to meet Ahaz * * * at the end of the conduit of the upper pool."

A fine point in civic obligation can be made by showing the effects of polluting sources of water supply and of wasting water. Talk of the evil effects of water famine and of tainted water.

If possible, secure some pictures of the Pool of Siloam, the remains of the ancient aqueducts; the fountains of Jerusalem revealed by recent excavations. The care and strength with which these were built indicates the stress laid upon the value of the water supply as almost sacred to the ancients. Reference to the emphasis laid upon the digging of wells in Patriarchal days also proves how very much more importance was placed in the

Eastern arid land on safeguarding God's precious gift of pure water. Thus a sense of its present sacredness to life and health can be impressed.

Public Improvements

The authorities provide street pavements, bridges, public buildings, etc. Make a strong point of the care each citizen must give to protect public property, partly from local pride, partly from motives of economy.

Parks

Make children see the necessity for and the privilege of having public parks and playgrounds. This modern civic obligation also was recognized by the ancients. Note Zechariah VIII: 5; "And the streets (squares) of the city shall be full of boys and girls playing in the streets."

Local Privileges

Generalizations need go no further; look to your own community for striking illustrations of civic benefits and of corresponding civic duties. Study local ordinances, pointing out the motive for their adoption, the benefit accruing from their enforcement and the reason for a strict adherence to their requirements.

Duties to t State

All that applies to our obligations to the city is open to expansion to meet the needs of the State. Many of the State laws do not touch the life of the child. One law, however, needs careful interpretation. The Child Labor Law should be studied by every child. The ethical basis for its origin, the social, physical and moral value of its conditions open up rich material for the teacher. Using the conditions of your own State law as the basis of discussion put certain hypothetical cases before your pupils.

(Write to "The Survey," 105 E. 22nd Street, New York, for pamphlets and reprints of articles on Child Labor and the newly created Federal Children's Bureau.)

For instance, a poor widow has four children. The oldest, a girl of 13, has been the chief wage-earner of the family. She dies. A boy of 13 desires to go to work to do his share for the support of the family. He cannot secure an employment certificate. What is to become of the family? Is the law a good one?

An immigrant comes to America with a wife and three children, the oldest a girl of 14. He sends her to work. She is found out and placed in school. Is the law a good one? etc., etc.

RESUME

Make clear the benefits all receive from the hands of local government. Dwell on the function and the duties of the citizen. Arouse in the children a feeling of civic consciousness and a civic conscience. Dwell on the value of certain city ordinances and State laws; showing their benefit to the majority and showing why the minority must submit. Impress firmly the lessons of allegiance, obedience and loyalty to all law, local or legislative in nature. Pay special attention to the value of Child Labor laws. Encourage the formation of some good government movement among your pupils. Write for material to the School Citizenship Committee, 2 Wall Street, New York.

QUESTIONS

1. Name three "local improvements" familiar to your children. Show the benefits the citizen re-

ceives from each. Show how the little citizen can make civic return for those benefits.

2. Name three local ordinances which your children ought to know and heed. Show who is benefited by each and how. Show who (if any) is hurt by a strict interpretation of each. How can the citizen who is injured by the operation of a law seek redress?

3. What are the requirements of the Child Labor Law in your State? X., one of your pupils, is required by economic pressure to "go to work." He lacks an employment certificate. You desire to aid him to secure the same. How will you proceed?

Lesson XI

Duties to Judaism and Other Religions

LESSON XI—DUTIES TO JUDAISM AND OTHER RELIGIONS*

(Adapted to Class VI—Ages of Pupils 12-13 years)

I LESSON ASSIGNMENT

Required study: Morris Joseph, "Judaism as Creed and Life." pp. 113-129, 374-381. Macmillan, New York.

Claude G. Montefiore "Bible for Home Reading." Vol. I., pp. 77-94. Macmillan, New York.

Recommended reading: S. M. Dubnow, "Jewish History," Jewish Publication Society, Philadelphia.

Claude G. Montefiore, "Outlines of Liberal Judaism for the Use of Parents and Teachers." Macmillan & Co., London.

William Rosenau, "Jewish Ceremonial Institutions and Customs." Friedenwald Company, Baltimore.

Books for the teacher to recommend to the class:

Note.—The conscientious teacher will not be content with merely recommending outside reading; for children usually interpret such recommendation as idle words. Insist that each pupil read and report on at least one of the books.

Isabel E. Cohen, editor, "Readings and Recitations," Jewish Publication Society, Philadelphia.

Israel Zangwill, "Children of the Ghetto," Jewish Publication Society, Philadelphia.

A. J. Church, "The Hammer," Putnam, New York.

George Eliot, "Daniel Deronda," Harper & Bros., New York.

*The last six chapters were written by Mr. Lehman.

Young Folks' "Josephus," simplified by William Shepard, Lippincott Company, Philadelphia.

Grace Aguillar, "The Vale of Cedars," Jewish Publication Society, Philadelphia.

Emma Lazarus, "Poems," 2 vols., Houghton-Mifflin Company, New York.

Louis Pendleton, "In Assyrian Tents," Jewish Publication Society, Philadelphia.

E. N. Calisch, "The Jew in English Literature," Bell, Richmond, Va.

Mary Antin, "The Promised Land," Houghton-Mifflin Company, New York.

George Ebers, "Joshua," Appleton, New York.

Louise Mannheimer, "How Joe Learned to Darn Stockings," Bloch, New York.

I. IN DOING THE READING, NOTE:

That the divine election of the Israelites places upon us, their descendants, the duty of living up to the moral requirements, and the spiritual ideals, of the Patriarchs and the Prophets. (Joseph, pp. 113, ff.)

That the Israelite looks forward to the ultimate acceptance by the world of the basic truths of his religion; namely, "God—One, a Spirit, the universal Father; man—heavenly in origin, free, responsible, endowed with the power of lifting himself to God, in prayer and purity without extraneous aid." (Joseph, pp. 124, ff.)

That the loyal Jew will seek out a Synagogue, the services of which will appeal to his religious feelings, and will become a member of such Synagogue, aiding it not only by contributions, but also by regular attendance, and by faithfully living in accord with its teachings. (Joseph, pp. 374, ff.)

That the loyal Jew will remember the dictum of the Rabbis, "The world itself rests upon the breath of school children," and will therefore support the religious school, both by contributions and by showing a personal interest in the institution (Joseph, pp. 376, ff.). That Ezekiel interpreted Lev. XIX: 12, "Ye shall not swear by my name falsely, and profane the name of thy God," thus, "If you are faithless to your religion, you will bring the Divine Author of that religion himself into discredit" (Joseph, pp. 378, ff.)

That Abraham's religious duty consisted in keeping the way of the Lord, and in doing justice and judgment (Gen. XVIII: 19).

That the Lord chose Israel to be a special people unto him not because of their number, but because He loved them (Deut. VII: 6-8). This love is conditioned, however, only upon our obedience to the Divine voice (Ex. XIX: 5-6).

That this love, therefore, carries with it a greater responsibility, and the moment we are false to that responsibility punishment follows. (Amos III: 2.) "Ye have I loved out of all the families of the earth: therefore will I visit upon you all your iniquities."

That Micah, VI: 8, defines Israel's duty thus: "To do justice, to love mercy and to walk humbly with thy God."

That Dubnow's conception of Israel's mission is this: "Union with mankind at large, on the basis of the spiritual and the intellectual, the goal set up by the Jewish prophets in their sublime vision of the future (Isaiah, ch. II, and Micah, ch. IV) is the ultimate ideal of Judaism's noblest votaries" (pp. 181-2).

That Montefiore holds that the best way to teach children the first notions about God is by giving them simple ideas concerning the nature of goodness and

truth, and of willing, feeling and thinking in the various stages of animal life. (Outlines of Liberal Judaism, Chap. I.)

That Rosenau's book explains in a simple manner the chief Jewish ceremonies and customs, a knowledge of which is essential to every faithful Israelite.

II. THE AIM OF THE LESSON.

The aim of the teacher should be to lead the pupils to understand the meaning of Israel's history, sufferings and aspirations, to the end that there may be awakened in them a deep feeling of Jewish consciousness, a feeling that they are a part of the great historic world movement, which had its rise before the days of Moses, and which will continue onward toward eternity, a feeling that they must do justice, love mercy and walk humbly with God, partly because their fathers so lived and partly because God has so commanded them, and the world has therefore a right to expect them so to live.

III. MEMORY VERSE:

"What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah VI: 8.)

Ex. XX: 1-17, followed by Ex. XIX: 8, "All that the Lord hath spoken we will do."

IV. THE TEACHER'S PREPARATION.

No teacher can ever be called upon to present a lesson more serious or more important than the present one. To show a child what he owes to Israel is a task none other than to show him what he owes to God. You stand before your class as did Moses, the Prophets and the Rabbis, before their generations. You are now, not as a physical director, dealing with

the muscles of the child; nor, as a public school teacher, developing merely the mind or even the character; but you are, as a religious teacher, nourishing the most delicate and important thing in the universe—an immortal soul. Does the thought of this responsibility cause you to hesitate? If not, you have failed to realize the full measure of that responsibility. If it does, you will know how devoutly you must consecrate yourself to your work. Let no teacher approach his class without a prayer, in his heart and on his lips. Let no teacher attempt to present this lesson to others who is not himself trying sincerely to do his full duty to Israel. The best preparation is to reflect on Israel's history and ambitions, to experience in your own life the feeling of the presence of God, and you need not fear for your method of teaching. A holy life will do more for today's class than a volume of knowledge. (See Correspondence School Course, No. 1, lesson on "The Personality of the Teacher.")

V. LESSON MATERIAL.

Point of Contact

In beginning the lesson, let the point of contact touch the idea of loyalty and patriotism. You might refer briefly to the lessons on Duties to our Country, and Duties to our School. Whence do these duties rise? Have we the freedom of choice as to whether or not we wish to be loyal to our flag? to our school? Are not those obligations imposed upon us willy nilly?

James Thorpe, the Indian who represented the United States at the Olympic games held in Stockholm in 1912, won at those games the title of "champion all-around athlete of the world." Many months later Thorpe admitted that he was a professional, and his prizes were taken from him. The New York Times (January 29, 1913) declared that the faith-

lessness of the Indian brought humiliation upon the entire United States. No one had previously asked him whether or not he was a professional; but his disloyalty arose because he remained silent when he should have spoken. His duty began the moment he accepted membership on the team. This duty was not of his own choosing, but was implied in his accepting the membership.

VI. LESSON DEVELOPMENT:

Continue then with your class somewhat as follows:

When and whence does your duty as Jews arise? Draw from the pupils the answer that merely because one is born a Jew, therefore, a special obligation rests on him.

The Source of our Loyalty to Judaism

Loyalty to our mother and father springs up just because we are born children of our particular parents, and of no other; to America or England, because we are born Americans or Englishmen; to Judaism, because we are born Jews. God's promise was made to Abraham and *his children* (Gen. XVIII: 19), and you are a child of Abraham's. Your forefathers, likewise, were once children, children of Abraham, and they through countless hundreds of years have borne every imaginable woe that they might be loyal to their—to your, father. You are a member of that race, and have inherited from history the power to endure all for religion's sake. Our ancestors suffered, knowing full well that they themselves could not enjoy the fruit of that suffering—liberty of conscience. They suffered for the future. What is that future? It is your welfare, that of the children of the present generation. They with their tears paid the purchase price

that we might today enjoy the product of their afflictions.

In what sense Israel is a Chosen People

Ask the class: But why has the Lord chosen the Jew as the one to teach religion to the world? Secure the answer: The Lord selects various individuals and various people for various purposes. He chose the Grecians to teach beauty; the Romans, law; the Anglo-Saxons, democracy; the Jews, holiness. Holiness is more significant than democracy, or law, or beauty; for of all of these, holiness alone concerns this life and the life to come.

Therefore, for this noblest of missions, God chose Israel because God loved Israel (Deut. VII: 8), and so formed her character and her aspirations that she was best qualified to accomplish this most important work. Likewise, the Lord fitted the other peoples specially for their tasks. We must not, therefore, conclude that God loves us more than he does the rest of mankind. He chose us first, solely because we were the first to obey Him. In other words, our obedience to Him was the cause that aroused His love for us. It is, therefore, better to say, we are a *God-choosing people,* rather than a *God-chosen people.* We were the first to select Him, therefore he loved us first. He leads only such men as will let themselves be led—as Abraham; he does not lead those men who will not let themselves be led—as Lot.

Ask the question: Is God's love for Israel, then, conditional? Is it possible that God will take away the mission from Israel and bestow it on some other people? Secure an affirmative answer to both questions. Many nations, having ultimately proved themselves unworthy, have been deprived of their original missions. When the Grecians ceased to teach beauty and truth, their state fell. When Rome ceased to

practise righteous law, the barbarians conquered her. So will it be with Israel. She may teach holiness, only so long as she practises holiness. This truth is a hard one for us to realize; but we neglect realizing it and neglect teaching it at our peril. "Behold," declares the Lord Himself, "I set before you this day a blessing and a curse. A blessing if ye obey the commandments of the Lord, your God, which I command you this day: And a curse, if ye will not obey the commands of the Lord, your God, but turn aside out of the way, which I command you this day." (Deut. XI: 26-28. Cf. Is. LXV: 11-12.)

rael's Selection Conditional

If Israel ever ceases to be worthy, God will reject her. It was this truth that the prophets found more difficult than any other to lodge in the hearts of the people. Up to the time of Amos, the Israelites felt smugly safe and secure. God needed them, they had wrongly inferred, as urgently as they needed God. Since they were the Lord's people, He would not, He could not, abandon them; for then He would be a Lord without a people, a relationship as unthinkable as that of a king without subjects.

But Amos thundered forth a new message in the world. One day, perhaps a holiday, this dauntless shepherd of Judah journeyed to Bethel, and standing in the streets of that royal city, gathered about him the people and addressed them thus: "Woe to Damascus; for the Lord will punish her; woe to Gaza, woe to Ammon, woe to Moab, for the Lord will punish all these." So far his hearers applauded, because affliction was to come upon their enemies. Then turning sharply upon his own people, the prophet proclaimed: "Because the *Israelites* have despised the law of the Lord, and have not kept his

commandments, I will send fire upon Judah, and it shall devour Jerusalem." (Amos I-II, Cf. Charles F. Kent's "King and Prophets of Israel and Judah," pp. 53-62.) From the moment that Amos delivered that sermon, the phrase "The Day of the Lord" took on a new meaning—the meaning that on that day Israel would be punished unless she won by deeds and ideals the love of God.

Israel's privileges to meet the Conditions

Our religion does not maintain the doctrine of vicarious atonement; i. e., the doctrine that the sins of all may be forgiven because of the suffering of one. This doctrine is a tenet of Christianity, which teaches that Jesus died in atonement for the sins of men. But because Judaism finds this dogma unacceptable, it does not follow—as some once believed—that our religion maintains the opposite—a belief in vicarious righteousness. The merits of our ancestors will not save us or assure the fulfillment of Israel's mission. Ezekiel taught plainly that the soul that sins, it shall die (Ezek. XVIII:4). Our people, therefore, will not survive of itself; nor will God cause us to persist because of the holiness of our forefathers. Israel's life will continue only as long as she lives uprightly. We are the Israel of today, and are bound by the promise of our ancestors. Again and again the people solemnly declared unto God that they and their descendants would forever live worthily. They declared it at the foot of Mt. Sinai, when they said, "All that the Lord hath spoken, we will do." (Ex. XIX:8). They declared it again when they accepted the word of God spoken by Moses, "Neither with you only do I make this covenant and this oath, but with him that standeth here with us this day before the Lord, our God, and also with him that is not here with

us this day." (Deut. XXIX: 14-15; Cf. Josh. XXIV: 24; Neh. X: 29.) But not only are we, at least, until we attain our religious majority, bound by this covenant made with our fathers, but we ourselves publicly and voluntarily renew this promise on Confirmation Day, and impliedly whenever we engage in any distinctively Jewish work.

We, you and I, therefore are Israel, and insofar as we fail to do all that God has spoken, we will postpone the fulfillment of Israel's mission, will be undeserving of the love of God and of the honored title of the Chosen People.

ur Duties to Israel are tated in the Decalogue

Ask the question: What are the things that God has spoken? Secure the answer: The best summary of them is the Decalogue (Ex. XX: 1-12; Deut. V: 1-21), although the prophet Micah (VI: 8) gives us the essence of God's commands in briefer form (see Memory Verse). The Commandments or "Words" are ten in number, so that even the unlearned could readily remember them by counting them on their fingers. The first three deal with our duty to God, the last six with our duty to man, while the fourth concerns both our duties to man and to God, and is in the nature of a bridge that connects the two groups. Call upon one pupil to recite the first three Commandments, another to recite the fourth, and another the last six.

The First Commandment

Lead the class to comprehend the general purport of each group, then have the members repeat in unison the first Commandment (Ex. XX: 2; Deut. V: 6). This Commandment makes God known to us and is intended directly for the Jewish people. The Christians do not recognize this as the first Commandment, because it was not their ancestors whom God led out of Egypt. It was in the deliv-

erance of our ancestors that the Lord's power was put to a successful test. What he did then he could repeat at any time. He has not changed and is unchangeable. (Mal. III: 6.)

The Second Commandment

The second Commandment (Ex. XX: 3-6; Deut. V: 7-10) proclaims the unity of God—monotheism. Nothing in the heavens, on the earth, or in the waters, is worthy of being a symbol of God or of conveying the correct impression of Him. The words, "Visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me," do not mean that children are held responsible for the sins of their fathers. Deut. XXIV: 16 makes that clear: "Fathers shall not be put to death for the children, neither shall children be put to death for the fathers; for his own sin shall every man be put to death." The phrase in question in the Commandment rather conveys the idea that irreligious tendencies in parents may be inherited by children to the third and fourth generation; but good influences are far more potent, being inheritable unto the thousandth generation. In verse 6 "unto thousands" really means "unto a thousand generations." We must thus realize that the effects of our deeds are felt by the innocent. At first sight, this sharing of blame appears to be unfair; but point out to your class that, just as the innocent are disgraced by the shame, so are they honored by the fame, of their friends. Furthermore, the thought that the guiltless will suffer offers a powerful moral restraint to evil-doers, and the thought that our associates will be honored, offers a powerful moral incentive to the righteous doers.

The Third Commandment

The third Commandment (Ex. XX: 7; Deut. V: 11) may be thus paraphrased: "Thou shalt not take

an oath on the Bible or in God's name, and then be faithless to the oath"; or, in other words, "Thou shalt not perjure thyself."

The Fourth Commandment

The fourth Commandment (Ex. XX: 8-11; Deut. V: 12-14) begins in one version with the words, "Remember the Sabbath day." The word "Remember" would seem to imply that the Israelites had received this divine injunction even before they had departed from Egypt. Point out the difference in the meaning between the phrases "to rest on the Sabbath" and "to be idle on the Sabbath." Emphasize also the fact that the Commandment enjoins not only rest on one day, but labor on the other six days. There are several reasons offered for the observance of the Sabbath: (1) Because the day itself is holy; *i. e.*, it is to be kept distinct or separate from other days, and is to be especially devoted to the higher service of God and man. (2) Because we owe a duty to other human beings and to animals. (3) Because on it we are to think of God's power as revealed in the Creation, and in the Deliverance from Egypt, and thus, feeling our dependence on him, to compare in humility and gratitude our present freedom with our former slavery. In giving the Sabbath to the world, Israel laid down not only a religious principle, but likewise a political and industrial principle, that has been of immeasurable benefit to man in his struggle against despotic rulers and oppressive social conditions.

The Fifth Commandment

The Fifth Commandment (Ex. XX: 12; Deut. V: 16) occupies the central position in this series, and should fill the central place in the child's life. It is one of the Commandments especially emphasized by being stated in a positive form. The other seven are negative, beginning with "Thou shalt not." The rabbis say that this Commandment was placed on the first

tablet, among the duties to God, and preceding duties to our fellowmen, because our parents are to be revered next to God himself. Furthermore, he who is faithful to his obligation at home will most likely be faithful to his duties to other men.

The Sixth, Seventh an Eighth Com mandments

The sixth (Ex. XX: 13; Deut. V: 7) and the eighth (Ex. XX: 15; Deut. V: 19) Commandments are self-explanatory. The seventh (Ex. XX: 14; Deut. V: 18) bids us to be pure in thought and in deed. Adultery means unfaithfulness. A child, for example, is unfaithful in thoughts, to his father and mother, if he reads books or looks at pictures, or listens to stories, or engages in acts concerning which he is ashamed to tell his father and mother. A boy or girl ought, of course, never do anything of which he is ashamed, but there is no need of his being ashamed to ask questions concerning any subject regarding which he wishes real knowledge and help. He should be careful, however, to ask his questions only of men or women old enough, wise enough and sympathetic enough, to give him truthful and helpful answers.

The Ninth a Tenth Com mandments

The ninth Commandment (Ex. XX: 16; Deut. V: 20) means, Thou shalt not tell a falsehood, and the tenth (Ex. XX: 17; Deut. V: 21) Thou shalt not be envious of anything that is thy neighbor's.

He who applies the general principles underlying the Commandments to the details of his daily life is fulfilling his duties to God, and to man; that is, his duty to Israel. This duty is summarized in two other verses of the Bible, Deut. VI: 5, and Lev. XIX: 18—"Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy might," and "Thou shalt love thy neighbor as thyself."

The basic principles fundamental to the Commandments are, however, often too general for the

pupils to apply readily to their own problems. To make these other duties to Israel clear, we must be very specific. For example, the loyal Jew will, of course, observe not only the Sabbath, but all holy days and festive seasons, will attend synagogue regularly, will support institutions making propaganda for the Jewish faith, will render assistance to Jews wherever in distress, will interest himself in international Jewish movements. The underlying thought here should be to promote a feeling of kinship and solidarity—a feeling that all Jewish children, whether in Europe, Australia, Asia or America, are working together in a common cause, the same cause for which our ancestors have been working from time immemorial. If you find that it is a little difficult to lead the children to grasp this idea, compare it to some of their school athletic teams, every member of which must do his part if success is to be attained. Victory depends on team work.

Test the Decalogue in the Children's Lives

Put to the children here various test situations, or let them suggest such situations themselves; then apply the principles upon which the Commandments are built and determine the proper line of conduct for the loyal Israelite. Be constructive, rather than negative; *i. e.,* show what action is in accord with the Decalogue, rather than what action violates it. For example, "Last Sabbath the weather was pleasant, and David's first impulse was to take a walk; he did not, however; he came to the religious school. What Commandment did he fulfill?" "In the days of the Maccabees the Jews at first refused to fight against their enemies on the Sabbath; Judas later ordered them to do so." Show how Judas' order was in accord with the spirit of the Commandments. Judas served God and Israel better by preserving and de-

fending Israel on the Sabbath than he would have done, had he forbidden a temporary violation of the letter of the fourth Commandment, and thus have courted the destruction of his army and of his religion. The Decalogue is based on universal principles for ordinary life; but there may arise extreme emergencies in which one may better live up to the spirit by violating the letter. Thus, the sixth Commandment declares: "Thou shalt not kill." Does this mean that it would be wrong, under proper conditions, for a policeman, or a soldier, or the state to kill? Other concrete questions that might be raised are the following:

Why does the good Jew support and attend the Synagogue regularly? Bring out, among other reasons, that the Synagogue is an institution that is largely responsible for the perpetuity of Judaism, and an organization that is designed to assist men in right living. It is a selfish question to ask yourself, "What do I miss if I do not attend Divine services?" In truth you miss much, but rather put the question to yourself in this way, "What do others miss because of my absence?" Your mere presence is an aid to the rabbi and an influence upon others. In a similar manner discuss all holy days and festive seasons.

Why does the good Jew support communal and other institutions making propaganda for the Jewish faith? Secure the answer that, in addition to the social and economic duties, he is also fulfilling a religious duty, that of solidifying the unity of Israel, so as to make our people able to accomplish their mission. In the same way, as well as from the humanitarian standpoint, discuss the necessity of rendering assistance to our co-religionists, especially when persecuted as they are in Russia or afflicted as they

are in Turkey, as a result of the recent war against Bulgaria and the Allies. Such international organizations as the B'nai B'rith, The Alliance Israelite Universelle, the Zionists are deserving of careful study, for they make us forget, at least for a time, the accident of geographical boundaries and lead us to realize more clearly our brotherhood with one another.

ur Duties to other Religions

Children are often puzzled by the fact that the other religions exist, and are more or less at a loss to account for the fact that intelligent people believe in them. Ascertain from the children what they in simple language mean by the word Religion. Secure the answer that religion is the effort made by man to get into right relationship with God. Religions are many, because all men do not agree upon any one best method of knowing God. A difference of opinion causes different religions, just as it does different political parties. People used to divide religions into two classes, the true and the false. The true religion was the one in which the man making the division believed; the false religion was the one in which the other people believed. Today we make no such classification; for we recognize the fact that there is some truth in all religions, and that no single religion is absolutely perfect.

A perfect religion is one absolutely true in all of its teachings, and completely lived out by all of its adherents. There is no such religion today, but we are trying—and you can help—to make Judaism such a religion in the future, and we now believe that it approaches nearer to such an ideal

than any other faith. To attain this ideal is the mission of Israel, and the consummation of this aspiration is the Messanic era toward which our race has been looking from the earliest days. Does not the fact that we are in the minority indicate that our religion is not the true one? By no means. Truth and error are not conditioned upon numbers. Indeed, the vanguard of an army is always the minority, leading and preparing the way for the majority. Truth in the beginning is nearly always on the side of the few; and it frequently requires centuries and centuries to win over the many. Call for examples of men ahead of their time, e. g., Abraham, Moses and the Prophets.

What, then, should be the attitude of the loyal Israelite to other religions? Exactly that which exists between the vanguard and the army. The one is always leading onward, preparing the way for the other. The Israelite is always striving toward perfection, not merely that he might attain this goal for himself alone, but that he might be the guide blazing the trail for followers.

His first duty therefore will be that of *complete tolerance.* He will seek to promote tolerance, not only because he knows from bitter experience the consequences of bigotry, but also because, by granting liberty of conscience to others, he is enlarging his own life, and conception of truth, as well as the lives and conceptions of his fellow-men. So tolerant are the Jews that they have seldom made serious attempts to win converts to their religion.

But merely to tolerate others is insufficient. We must grant them *full justice.* In cases wherein

Jews and non-Jews are involved, our decision must be uninfluenced by the religious beliefs of the parties. For example, we should never vote for a particular candidate in a school or political campaign, merely because he is a Jew; nor cast our ballot against him, merely because he is a disciple of some other faith. We should, on the contrary, work solely for the welfare of the institution or state concerned. In this manner Joseph worked for the welfare of Egypt; and Jeremiah wrote to the exiles in Babylonia: "Seek the peace of the city, whither I have caused you to be carried away captives, and pray unto the Lord for it; for in the peace thereof, shall you have peace." (Jer. XXIX: 5-7).

In addition to tolerance and justice, we owe the duty of *benevolence,* of *self-sacrifice* to other religions. Thus, those who are in a position to contribute to the philanthropic movements of non-Jews should not withhold their hands. In such cases it would be well to seek out the most needy and deserving. Often these are to be found among people of a color different than our own; such as the negro and the Chinese.

We have in the Bible a most unusual example of how a Jew learned to render signal service to a people of another religion—a people most bitterly hostile to Israel. It is Jonah, who saves Babylon, the capital city of his enemy (See Cornill's *"Prophets of Israel":* "Jonah"). Impress upon the children this universalistic principle in our religion, a principle that frequently finds expression in the Hebrew scriptures. Malachi proclaims: "Have we not all one father? Hath not one God created us? Why do we deal treacherously, every man against his brother?" (Mal. II: 10). It is because Judaism contains such doctrines as this that we maintain it has

approached most nearly to the perfect religion. The Lord would have us spread such knowledge among the nations that they, too, might come unto Him. Thus Isaiah: "Thou shalt call a nation that thou knowest not; and nations that know not thee shall run unto thee, because of the Lord thy God" (Is. LV: 5). And in the next chapter (Isaiah LVI: 4-8) the Lord himself speaks. "Also the sons of the stranger (non-Jew), that join themselves to the Lord to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it and taketh hold of my covenant: even them will I bring to my holy mountain and make them joyful in my house of prayer * * * for mine house shall be called a house of prayer for all people."

In presenting this universalistic conception of religion, be careful that the children do not overlook what is directly before them. Hence, they must be tolerant, just and charitable, not only to non-Jews, but also to Jews who belong to a different religious party than their own. Both the Reform and the Orthodox are sometimes most intolerant, unjust and uncharitable toward members of the other faction.

RESUME

In presenting this lesson, your object has been to awaken a sense of Jewish consciousness, to arouse a love for the Jewish mission. Test your success by your summary. Ask the pupils to state the most important thought which they gathered from the class room work. This thought will be their summary. Then you yourself touch upon the main points of the lesson, viz: The origin of our duties to Israel; the nature of these obligations; the spirit of the Decalogue, applied

to personal, communal and international Jewish problems; the relationship that should exist between Jews and non-Jews. Do not let the lesson end in a quiz, but make a fervent appeal in behalf of the Jewish mission, trying to kindle in a short talk an ardent love for Israel's ideals. Aim to fill the class room with a feeling of solemnity—a feeling which all experience when they are in the presence of great thoughts enthusiastically presented.

QUESTIONS

1. What is Mr. Joseph's conception of the ultimate future religion?

2. What duties does the loyal Jew owe to the Synagogue?

3. Answer the following questions proposed by Mr. Montefiore: A school boy is eager to do well in his examinations. Why must he nevertheless not study on Saturday?

4. State the results you would strive to produce in presenting this lesson.

5. Discuss the spirit that should dominate the life of the teacher who undertakes to impress upon children their duties to Israel.

6. Suppose a child asks, "Why do I owe a duty to Judaism?" What would you answer?

7. In what sense are we a Chosen People?

8. If the present generation should be disloyal, what might happen to Israel's mission?

9. Summarize the Jew's duty to Israel.

10. Summarize the Jew's duty to other religions.

11. Describe the manner in which the Sabbath is observed in a Jewish home. (Rosenau, pp. 115 ff.)

12. What is the most valuable thought in the closing chapter of Dubnow's history?

13. How would you teach a child the first notions about God? (Montefiore, p 11 ff.).

Lesson XII

Duties to Servants

LESSON XII—DUTIES TO SERVANTS

(Adapted to Class VII. Ages of pupils 13-14.)

I. LESSON ASSIGNMENT

Required study: The position of a servant in Abraham's household. Genesis XXIV.

Duties of masters and rights of servants in Biblical days. Deut. V: 12-15; Ex. XXI: 1-11; Deut. XXIII: 15-16; XXIV: 14-15; Lev. XIX: 13; Deut. XVI: 11-14; XV: 12-18; Jer. XXXIV: 8-22; Ex. XXI: 20-21; Job XXXI: 13-15; Prov. XXIX: 21; Gen. XIX: 2; XXXII: 4; Numbers XII: 17; I Sam. III: 9.

Morris Joseph, "Judaism as Creed and Life," pp. 313, 316.

Israel Abraham's "Jewish Life in the Middle Ages," p. 157.

Recommended reading: Marianna C. Brown, "How to Plan a Lesson;" Sarah Cone Bryant, "How to Tell Stories to Children."

Topic for study: After carefully completing the required study, write out answers to the following topics. The instructor may call for these answers at any time. They are meant to aid the student in his reading of the assigned references by calling attention to what is most important for his class-room preparation:

What manner of address did Abraham use in speaking to his servant?

What evidence is there that Abraham made provision for the religious education of his servant?

Judging from the importance of the mission, and from the valuable possessions (camels, jewels of gold and silver) entrusted to his care, while on a long journey from home, what can you say about the position of a servant in Abraham's time?

Do you suppose the servant (it is usually assumed he is the Eliezer mentioned in Gen. XV:2) ate at the same table with Bethuel?

What significance is to be attached to the fact that, in the very first Commandment, and constantly thereafter throughout the Bible, we are reminded that our forefathers were once servants in Egypt?

What religious rights does the fourth Commandment assure to servants?

What provisions were made to prevent masters from breaking up the families of their servants?

How do we know that servants often loved their masters? that masters often married their servants?

What was the duty of a stranger to an escaped servant?

Suppose a master did not pay his servant promptly, in what serious light was the delay regarded?

Was there any difference between the children and the servants of a family, as far as religious rites ("rejoicing before the Lord") was concerned?

What provision was the master to make for the servant when liberating him?

How did the princes and the people in Jeremiah's time observe the laws for liberating the servants?

What was done to a master who killed his servant? What right did a slave have if a master put out his eye or knocked out his tooth?

What was Job's idea of the relationship of master and servant?

How and why ought a man, according to Proverbs, educate his servants from childhood?

Name a few great men in the Bible who evidently regarded it as an honor to be called a servant?

II. MEMORY VERSE.

"Thou shalt not rule over him (a servant) with rigour, but shalt fear thy God." Lev. XXV: 43.

"All service ranks the same with God.
With God, whose puppets, best and worst,
Are we, there is no last nor first."

Browning, Pippa Passes.

"A servant with this clause
Makes drudgery divine;
Who sweeps a room as for thy laws
Makes that and th' action fine."

—George Herbert, The Elixir.

III. THE AIM OF THE LESSON.

(Ethical) To lead the pupil to be considerate, kind and helpful to servants for the good resulting both to him and to them.

(Religious) To make him realize that by so doing, he is carrying out the Commandments and is living up to the divine principle that God is the Father of master and servant alike. (Job. XXXII: 15.)

IV. LESSON DEVELOPMENT.

Meaning of the Word Servant

The teacher should aim first of all to establish some point of contact with his pupils. (See Patterson DuBois' "Point of Contact in Teaching). This can often best be done by telling a short story. Indeed, throughout, it is usually much better to teach children by stories than by abstract truths. The narratives suggested in the following pages are necessarily abbreviated, but should be expanded, made vivid, full of life and spirit by a skillful teacher. For further suggestions consult Sara C. Bryant, "How to Tell Stories to Children." Begin the lesson somewhat as follows:

"Some of you boys and girls, I know, are planning to go to college. What college are you going to, David? and you, Sara? Have you ever stopped to think just what our colleges are for, and why so many of our best boys and girls go there? Well, not very long ago several learned men were discussing this very subject, and ex-President Eliot, of Harvard, said boys go to college to learn how to become a certain kind of gentleman; and President Butler, of Columbia, said they go to learn how to fit themselves into any niche of life in which they may thereafter find themselves; and Prof. Felix Adler said they go to learn how to become reformers; and President Hadley, of Yale, said they go to learn how to render service to their religion and to their state. I don't know just which answer you like the best; but I prefer President Hadley's, because I like that word "service." There are not many words we ought to have on our tongues more often than that very word. Our worship of God we call *Divine Service;* our helping the needy we call *Social Service.* Service is any useful work done by one who

serves, i. e., by a servant. Hence, any one who does useful work is a servant. The President of the United States is a servant of the people, and often signs his letters thus, "Your Obedient Servant." Likewise, the founders and teachers of our own religion were happy to be called by this name. Abraham, Jacob, Moses, Samuel and the prophets all regarded themselves as servants, and our fathers even personified all Israel and gloried in calling her the "Servant of the Lord." This title was so full of dignity that the prophets in looking forward to the time when the Ideal Man, the Messiah, should appear could think of no more honorable name by which to designate him than this very one, "The Servant of the Lord." Hence, we may define a servant as any one—whether it be a cook, a waitress, a newsboy, a conductor, a clerk, a banker, a doctor, a rabbi, a president,—the Messiah,—any one, who renders useful service to mankind.

Of course, some kinds of service require more education and skill than other kinds, and hence some servants are more useful to the world than others. You and I are likewise servants, and ought to train ourselves to render the most efficient service possible to every one. Those who perform the less valuable work are compelled to do so often, merely because of poverty or sickness or death in their family. Some of these men and women are more ambitious and capable than their present employers, and will very likely some day rise to a higher service. Shakespeare, holding horses at the theater door, rises to be the master dramatist; Lincoln, the rail-splitter, to be the emancipator; Edison, the telegraph boy, to become the great in-

ventor. Call for other instances of the rise from servant to master.

It is especially this class of servants—those who, although not doing the most important work, are, none the less, doing a very valuable kind of work, —whom we are to consider today. We might ask ourselves what these servants do for us, and what duties we in turn owe to them. We are to realize that in every group of people, and in every human relation, each must give some service. Though it differ in kind and value, yet the service of each to all and all to each is needed, and merits respect and due remuneration.

What Servants Do for Us.

I have just said that this class of servants does not do the most important kind of work. I wonder whether my statement is altogether accurate. If there were no maids to cook your breakfasts for you, you would probably find it inconvenient to come to school, and your father, to attend to his business. Indeed, the servants do very necessary things for us. They make it possible for us to eat and sleep in comfort, that we might be free to devote our time to our special form of work. Perhaps, in your own home, your mother has been without proper help for a few days, and every member of the family then realizes how essential servants are for the welfare of the household. Many people in our larger cities live in hotels and apartment houses, merely to avoid the inconvenience that result from this servant problem. These families thus openly acknowledge that proper help is more necessary to them than the conveniences of a more private mode of living.

It has been said that an army creeps along on its stomach. This means that the soldiers depend

not so much on a great general as upon the servants that prepare their food. As for us, the servants rise very early in the mornings to heat our rooms on wintry days, to prepare our baths, to get ready our breakfasts, that we might hurry off promptly and comfortably to school. Then they set about doing our washing, cleaning our rooms, mending our clothes, running our errands—all these things for our happiness, when they would like so much to be doing things for themselves or their relatives. Their work often keeps them busy until late at night.

Illustratio

Here let the teacher tell the story of how Jacob was a hard-working servant to Laban (Gen. XXIX, ff), so putting his heart into his work that the seven years seemed unto him but a few days; and, later, when he thought of giving up his work, Laban said to him, "Ask me any wages whatsoever and I will give them to you" (Gen. XXX: 28). Jacob attended faithfully to the sheep for twenty years, despite the fact that he was consumed in the day by drought and in the night by frost, so that the sleep fled from his eyes (Gen. XXXI: 38-44). Tell also the story of how Jacob's son Joseph (Gen. XXXIX, ff) likewise was a loyal servant until he rose to be overseer of all his master's household, that in prison he also was the ideal servant of the keeper, finding and performing his duty, no matter where he was, until he rendered a most valuable service to his country, and was thus elevated to the highest post in Egypt.

Narrate with real life and color the story of "Faithful John" as related in Grimm's Fairy Tales. In brief, John was the devoted servant alike to the

old king, and, upon his death, to his successor, the young prince. The prince, who was now the new king, was returning aboard ship with his beautiful young bride to his palace, and Faithful John was sitting in the bow of the vessel making merry music for the happy pair, when he caught sight of three ravens flying overhead. One raven cries out, "Oh, he has not got her yet. As soon as they reach land he will mount a chestnut steed to ride to the palace, but the horse will run away with him, and he will never see his princess more." "Is there no escape for him?" asked the second raven. "Oh, yes, if any one would mount the steed first, and shoot it dead, he could thus save the king; but no one will tell this to the king, for whoever tells it will be turned to stone from his toe to his knee."

"Well," continued the second raven, "even if he escapes from the horse, that won't help much, for on arriving at the palace he will put on a wedding garment that looks as though it were made of silver and gold; but, in reality, it is made of sulphur and pitch, and will burn him to the bone and marrow as soon as he dons it." Asked the third, "Is there no escape?" "Oh, yes," answered the second, "if any one first seizes and burns up the garment, the king will be saved. But whoever ventures to tell the king will be turned to stone from his knee to his heart." "That won't help much," went on the third, "for, as soon as the dancing begins, the queen will fall in a swoon and die, unless some one draws three drops of blood from her right side. But whoever dares tell that to the king will be turned to stone from the crown of his head to the sole of his feet." Then the ravens flew away, leaving John to think what his duty was.

As soon as the ship landed Faithful John sprang ashore and killed the beautiful chestnut horse, whereupon the other attendants reviled him, crying out, "How shameful to shoot the royal steed!" Still the faithful servant said not a word, knowing he had yet two other duties to perform to his king before he died. Then John rushed to the palace and burned the wedding garment. "Outrageous!" indignantly called out the other servants Still the faithful man said not a word, knowing he had yet one other duty to perform to his king before he died. When during the dance the queen swooned and Faithful John sucked out the three drops of blood from her right side, the angry master led his devoted servant out to be killed. Thereupon John, having performed his full duty to the king, told what he had heard the ravens say; but, no sooner had he finished speaking, than he was immediately turned to stone from the crown of his head to the sole of his feet. To learn how Faithful John was restored to life, the teacher should read the rest of the story in Grimm's Book. Be on your guard, for no doubt some of the children know the complete story.

What We can do for Our Servi

Of course, the king owed a debt of gratitude to John and paid it handsomely. We, likewise, owe certain duties to the servants, not only because they do so much for our pleasure and comfort, and because they are human beings, having feelings and hopes, as well as we, but also because the Bible commands us to be considerate of them, in order to remind us of the bondage of our ancestors, and of the fact that one Father made us all. We must, of course, exercise intelligence in order to distinguish between the deserving and undeserving. Occasion-

ally, servants are careless and even dishonest. Unfortunately they are often made so by having worked in places in which the masters try to take unjust advantage of them, just as a horse or a dog, by nature docile, may become wild and ill tempered because of ill-treatment.

To such servants also we owe a duty, yes, perhaps, even a greater duty than to their more fortunate fellow-workers—for, in such case, we must try to make up for the shortcomings of other employers. It becomes our task to do whatever we reasonably can to eradicate the faults of, and to render more competent, those with whom we come in contact. We sometimes feel that the selfishness of people whom we have never seen can in no wise affect us. But it is evident that a master living, let us say in Germany or Russia, may treat one of his employees so unjustly that that employee working for us here in America, years later, may reveal in his character the result of the former injustice. All our deeds, good or bad, cast influences, unbeknown to us, in the lives of others. Sometimes, however, it is impossible for the ordinary human being to remedy the faults in their servants. Indeed, to keep such help about the house might result in an injury to others, entirely out of proportion to any good that may be done. If, after careful consideration, the houseowner arrives at such a conclusion, his duty to his family becomes clear.

Aside, however, from such extreme cases, we a-e to remember that many who now occupy humble positions were once in more happy circumstances, and that some who are now prosperous will, by an

unexpected turn of fortune, become subservient to others. What definite thing then can we do for these, our helpers? Most of us wish to do some good to our fellow-men; but too few of us realize that we can often do that good most effectively, right in our own home. You, perhaps, have heard the story of the wealthy woman, who on a wintry day evinced such intense interest in a lecture on the sufferings of the poor that she meanwhile left her own coachman waiting for her at the door, until he froze to death. We may fulfill in three ways our duties to servants:

Practical Suggestion

(1) *By words.* We should always speak kindly and politely to domestics. Do not forget to say *Please; I thank you; I beg your pardon.* Children particularly should remember that servants are older than themselves, and that rights that their parents often appropriately exercise are properly denied to them. Hence young people should not issue orders and commands, but rather wishes and requests. Never humiliate a servant, or make him feel that in your eyes he is inferior. Remember that "politeness is to do and say, the kindest things in the kindest way." You will recall in the Book of Ruth, what an ideal master Boaz was. While strolling forth one morning during the busy harvest season, he cheerfully greeted his reapers thus, "The Lord be with you," and they heartily responded, "The Lord bless thee." Would you yourself rather do an errand for some one who speaks to you pleasantly or for some one who speaks to you roughly? "No kind action ever stopped with itself. One kind action leads to another; our example is followed." The rabinnic saying is "The reward of one Mitzvah (good deed) is another Mitzvah." (Aboth IV, II.)

(2) *By deeds.* See to it that the servants have good food, comfortable beds and sufficient rest. Some people seem to think that any piece of meat left over from the table, no matter how small in quantity or unpalatable in quality, or any old bed and bedroom, is good enough for the cook and waitress. These people are mistaken. We should never give our helpers food which we ourselves would not eat, nor ask them to sleep in a room in which we would refuse to sleep. The ancient rabbis taught and practised the same doctrine. "Do not eat" say they, "fine bread, and give coarse bread to your servant; do not drink old wine, and give him new wine; do not sleep on soft cushions, and allow him only straw" (Kid. 20-a).

We must also be careful not to overwork the servants. They should have some time to read, to enjoy themselves, to see their friends and relatives, and, above all, to carry out their religious beliefs. In some cities, house servants have felt themselves obliged to form unions in order to prevent their employers from taking unfair advantage of them. If the principles of "Scientific Management" could be introduced into every household, the domestic difficulties would largely disappear.

"Honor to those, whose words or deeds,
Thus help us in our daily needs."—*Selected.*

(3) *By feelings.* Finally, we must serve those who serve us. We must teach them in their ignorance, we must comfort them in their sorrows, we must encourage them in their disappointments. Many of our helpers come from foreign lands and speak our language as imperfectly as we speak theirs. Do not laugh at, but correct their mistakes

in English, and do this not harshly, but considerately. Familiarize them with the ways and customs of America and show them how to become more efficient workers. When they become sick, secure proper medical aid; when they lose friends, sympathize with them. It is told of the great Rabbi Gamaliel that, when his servant Tabi died, the learned master received condolences just as though the servant were a member of his own family. When Nebino, the servant of Michael Angelo, was sick, the famous artist himself nursed the patient day and night until his death.

If our servants do their work ably, it is our duty to *encourage* them. Some people content themselves merely with scolding their employees when their tasks are done poorly, but never praise them when the work is done well. Do not you yourself do your lessons more gladly if your teacher appreciates your efforts? Of course, it goes without saying we must pay our servants promptly and in full when their wages are due. "At his day thou shalt give him his hire, neither shall the sun go down upon it" (Deut. XXIV: 15). The wages must likewise be adequate. Says the Talmud: "He who diminishes the wages of a working man is as one who takes his life" (Baba, Mez. III-a). We should further encourage the servants to save some of their money and to invest it in a proper place, and when they deserve it, we should increase their wages. Unless we do such things, we may be casting a future burden on society, for underpaid or shortsighted servants are likely, in their old age, to become dependent on public or private charity; or, if at a younger age they marry and have children, these children, often growing up in an ignorant environment, develop into

deficients or criminals, and are thus a heavy expense and danger to our citizens. It should be clear that we are meeting only a fraction of our duty to servants when we pay them their wages. If our eye is on the money alone, theirs will be on the money alone.

There is still another way—can you think of it yourself?—by which we can be even more helpful to servants than by showing appreciation of their service. It is by *helping them to rise* to better positions. We should seek to advance those whose abilities enable them to render more useful service. Rabbi Hillel was once an ignorant servant, a foreigner, who went around cutting wood for the rabbis until he was forty years old. When his masters learned how ambitious he was for knowledge and how he almost froze to death on a wintry day while trying to listen to their lectures on a window sill, they encouraged their former servant in his ambition, until, by close application, be became the revered leader of them all—one of the most famous men of the Talmud, on whom the title Nasi, or Prince, was conferred. The Bible tells us also how the servant and slave, Joseph, was somewhat tardily helped by those on whom he waited, but through their assistance, rose to the highest position in Egypt. Akiba was once a servant void of all knowledge excepting the little that was necessary to take care of the sheep of his wealthy master, Shebua. Having fallen in love with Shebua's daughter, but being forbidden by the father to marry her, he was urged by the daughter of his employer, despite the fact that he was already forty years old, to enter the school at Jamnia. While thinking over this advice,

he was one day passing by a spring where a stone had been hollowed out by the constantly dripping water. The thought came to him that if this stone could be so worn away by the little drops, he, by learning a little every day, could become a rabbi. Having married his master's daughter, he became one of the most famous teachers in Judaism under whose tuition it is said not fewer than 24,000 pupils were graduated. The teacher may also tell here the story of Booker T. Washington's rise from slavery to the presidency of Tuskegee Institute, pointing out that it was through the training he received from his mistress, Mrs. Ruffner, that he was able to pass his "entrance examinations" into Hampton Institute. See Washington's "Up From Slavery."

If there are pupils in the class who are careless in their duties to servants, let the teacher first of all examine his own individual conduct, his attitude, for example, of addressing the janitor of the school. His children will copy his deeds more than his words. Assured that his own attitude towards servants now justifies him in guiding others, he might recommend such books as the following to the pupils: Stowe's "Uncle Tom's Cabin," Kipling's "Captains Courageous," Booker Washington's "Up From Slavery," Frances Hodgson Burnett's "Sara Crewe." Next, he should lead the better trained children to tell how they treat their servants in their homes. Further, he may appoint such inconsiderate pupils to do tasks which they do not particularly relish, i. e., helping the janitor do some work for the school, insisting, of course, upon the superior authority of the janitor; assisting the children with their wraps and overshoes; perhaps acting as class

secretary, etc. Finally, here is an excellent opportunity for the teacher to call upon the mother, that the work of the school and home might be carried on in co-operation. The teacher can then point out how the home is largely the laboratory in which the theories of the school are tested out in practice. Let the mother find out the need of her servant, and let the child meet that need by making a present, possibly on a birthday or Jewish holiday.

QUESTIONS

In accepting this paper, the teacher tacitly agrees not to read these questions until all the preliminary work has been completed. The questions are based only in part on the text. Their purpose is largely to stimulate the student's own thought and to encourage him to present his own point of view. The last three questions are only for those who have done the recommended reading.

1. Write about 150 words on the position of servants in Biblical days.

2. What principles of the Jewish religion can be taught in a lesson on "Our Duties to Servants."

3. Discuss the meaning and dignity of the word Servant.

4. Suppose a child says we owe a servant nothing except the payment of his wages, what reply would you give?

5. How can we fulfill our duties to servants?

6. How is society affected if we neglect this duty?

7. Relate some personal experience of your own or of your pupil's that might be of value to other teachers dealing with the subject.

8. What thought in the lesson do you regard as most valuable?

9. How would you deal with a pupil who is inconsiderate in his treatment of servants?

10. What has this lesson added, if anything, to your previous knowledge, and in what way is it likely to have effect on your conduct or efficiency as a teacher?

11. Write out a lesson plan on the subject: "Our Duties to Servants."

12. What is the purpose of telling a story?

13. What qualities do children like in a story?

Lesson XIII
Duties to Our School

LESSON XIII—DUTIES TO OUR SCHOOL

(Adapted to Class VII. Ages of pupils, 13-14.)

1. LESSON ASSIGNMENT

Required reading: Simon and Rosenau, "Jewish Education, Historical Survey" (Jewish Chautauqua Society, Philadelphia).

Recommended reading: "The New Education in Religion," Parts I-II, by Henry Berkowitz, D. D.

John Dewey, "Moral Principles in Education" (Houghton, Mifflin Co., Boston).

School stories to be recommended to pupils: It is not sufficient merely to refer to these books in a passing way. Dictate the list to the pupils, and require written or verbal reports from them in class. These stories make excellent vacation reading.

Kirk Munroe and Mary Catherwood, editors, "Stories of School and College Days" in the Young Folk's Library. (Hall & Locke Co., Boston.)

Kate Douglas Wiggin, "Rebecca of Sunnybrook Farm." (Houghton, Mifflin Co., Boston.)

Frances H. Burnett, "Little Princess." (Charles Scribner & Sons, New York.)

Samuel W. Cooper, "Think and Thank." (Jewish Publication Society, Philadelphia.)

Arthur S. Pier, "The New Boy." (Houghton, Mifflin Co., Boston.)

Rudyard Kipling, "Stalky & Co." (Doubleday, Page & Co., New York.)

Owen Johnson, "The Varmint." (The Baker & Taylor Co., New York.)

Albertus S. Dudley, "Following the Ball." (Lothrop, Lee & Shepard, Boston.)

Robert Grant, "Jack Hall" or "The School Days of an American Boy." (Charles Scribner & Sons, New York.)

Susan Coolidge (Sarah C. Woolsey), "What Katy Did at School." (Little, Brown & Co., Boston.)

Ralph H. Barbour, "For the Honor of the School." (Appleton & Co., New York.)

P. Grousset, "School Boys in Japan, Italy, France, Russia." (Dana Estes & Co., Boston.)

In doing the required reading note the following facts:

That the chief purpose of education is to promote "the completest and most harmonious interaction of the individual and of society for each other's life and progress" (pp. 9-12).

That in Biblical days one of the main functions of the home was to serve as a place of education for the children (pp. 12-14).

That the priest taught the people (a) how to offer sacrifices, (b) how to live according to the Torah, (c) what the meanings of the ceremonies were, (d) and what the significance of tradition was (pp. 18-24).

That the sages laid special emphasis on the following virtues: Chastity, diligence, prudence, justice, loyalty to the poor, generosity to enemies, capacity for friendship, the avoidance of anger and of malice (pp. 30-32).

That the secret of Israel's strength during its dispersion is to be found in the high esteem in which education was held (pp. 43-47).

That throughout the centuries the character of Jewish education has in some degree been influenced by the ideals of the Greek, the Arabian and also of the Church (pp. 50-53).

That a Talmud-Torah is a public free school for the poor; a "Heder" is a private school in which tuition is charged. The curricula of both schools provide for instruction in the Five Books of Moses, Esther, Lamentations and the Commentary of Rashi—all in the original languages. After his graduation (Bar Mitzvah) the student enrolled in the Yeshibah, where the Talmud was the chief object of study (pp. 61-64).

That the Alliance Israelite Universelle is an international organization with headquarters in Paris, a primary object of the society being to educate Jews of the Orient (pp. 71-76).

That the two most hopeful signs of progress in our religious schools are in publication of better text-books and the founding of institutions for training teachers (pp. 77-80).

That during thirty centuries Jewish religious education suffered no break in appreciating the fact that education was "the builder of character and the conserver of idealism" (pp. 81-82).

II MEMORY VERSE:

"The fear of the Lord is the beginning of knowledge; But the foolish despise wisdom and instruction. My son, hear the instruction of thy father, and forsake not the law of thy mother: For they shall be a

chaplet of grace unto thy head, And chains about thy neck." Prov. I: 8-9.

"Jerusalem was destroyed because there ceased to be schools and school children." *Talmud.*

III AIM OF THE LESSON:

It is the aim of this lesson to awaken the pupil's mind to a realization of the important work that the school does for him; to make him feel the heavy expense to which the state is going, and the costly sacrifice his parents are making, that the schools might be supported for him; to lead him to fulfill his duty by being regular and punctual in attendance, neat and accurate in his work, obedient to his teachers, industrious in his studies and scrupulous of the honor of his school. Furthermore, there must be aroused in his heart the sentiment that he, in his own mind, as well as in the minds of his teachers and classmates, is the representative of a people whose history has been marked especially with success in scholarship and with zeal for learning.

IV THE LESSON MATERIAL:

What the School does the Pupil

Each generation of animals begins its life at just about the same point where the preceding generation began its life. The robin today builds its nest in the same manner that its parents and its grandparents did before it. The bees make honey, and the beavers construct dams now, exactly as their ancestors have been doing for centuries. Each generation of men, however, begins, or ought to begin, far in advance of the preceding generation. Man is able to get this start because of our schools. The older generation teaches the younger the results of its experience, so that the

children learn, as they grow up, to do things better than did their ancestors. Thus, we should be able to build better houses, to erect more beautiful cities, to carry on a more honest government and to create a nobler people than did the preceding generation. This improvement we call progress, and the human race progresses primarily through the influence of schools.

It is safe to say that out of one hundred successful men, ninety-five of them are what they are largely because of the instruction received in the class room. Of the twenty-seven men who have been elected to the presidency of the United States, all but ten of them continued their education through college, and six of them were at one time or another teachers—a number larger than belonged to any other profession, the law alone excepted.

It Teaches Them to Read and Write

The first thing a school does for its pupils is to teach them how to read, so that they can enjoy not only interesting stories, but also the books necessary for success in life. Countries in which large numbers of children do not learn to read are very likely to produce cruel and unjust citizens. Thus, out of every one hundred people living in Austria, twenty-six are illiterate; in Roumania, sixty-five; in Russia, seventy; and these are the very countries in which the Jews are most harshly treated. In the United States, out of every one hundred white children born, only five; and in England, only two, never learn to read; and in these countries the Jews are most humanely governed. How happy our race would be if all the boys and girls in Russia studied hard enough to learn how to read, for then, we feel sure, their increased intelligence would much about God, perhaps, as did Moses or Isaiah.

lead to kinder and more humane conduct and to better laws. Next, our school teaches us how to write, so that we can send letters to our parents and friends, and let others far away in time or place know what we think or feel.

We do not know positively just what men were the first to use writing, but perhaps the earliest was a Semitic people closely related to the Jews. Indeed, for a long time, it was thought that our forefathers were the first to use an alphabet; but now it seems the Babylonians, among whom Abraham lived, wrote even at an earlier date. But, suppose the children in ancient Israel had been brought up in ignorance, we would not have our Bible today, and would know nothing of our early history or of what God taught our people. Thus, we see what an important service the school is rendering in teaching us to write.

It Imparts Knowledge of Other Subjects

Among the other subjects taught in the class room we may cite the following: Arithmetic, a study necessary for every one ambitious to get along in business; Grammar, the rules of which every one must practice who desires to mingle with educated people; Geography, a knowledge of which enables us to understand the wonderful way in which God is creating the world, making the waters and soil and mountains, and seasons serve so as to satisfy the needs of men.

In the Religious School we pay special attention to the geography of Palestine and the neighboring lands and seas; for here took place those great historical events narrated in the Bible which have done so much to mould the whole course of the history of the nations of the world. So marvelous is the topography of this little country that it taught the Jews as

Our forefathers rightly regarded it as, "A land which the Lord thy God careth for; the eyes of the Lord thy God are always upon it from the beginning of the year even unto the end of the year." (Deut. XI:12. See also Smith's Historical Geography of the Holy Land.) The same deep appreciation with which the Jews revered the work of God in the Holy Land, we should also manifest for the beneficence of the Creator shown in this and other lands.

Further, schools teach us History, that we might learn from the experiences of past ages how God's hand is present in guiding the nations. Somehow, an immoral country decays; a righteous country persists. This is a divine law attested by the history of ages. Very plainly does the Bible, especially in the books of Kings, make clear to us how this law holds true in the history of our own nation. Our people have survived because they were fit to survive. Other nations, always depending on the soldier to defend them, have perished; the Jew, depending upon the teacher to keep alive his ideals, continues to live. Hence, he even more than others owes a heavy obligation to the school. Imagine, if you can, for a moment, what would happen if we should close, for even a single generation, our institutions of learning! Ignorance and anarchy would soon reign. We would before long become mere animals. We owe almost everything we are to our schools.

What Our Fathers d for Our Schools

Feeling how important schools are for the children, the citizens of the United States do everything they can to make the schools more serviceable to the pupils. Our government has erected buildings costing

more than one billion one hundred million dollars, and spends about four hundred and thirty million dollars in addition every year, in order that the boys and girls might secure an education. It costs the state thirty-three dollars annually for each pupil. But our parents do much more than merely give money, that we might have well-lighted buildings, comfortable desks, beautiful playgrounds, good gymnasiums, etc. They often set aside other important duties in the interests of education, and frequently move from one neighborhood to another, or from the country to the city, merely that their children might have a better schooling. Judah, the Prince, well expressed the value Jewish parents place on education when centuries ago he wrote, "The world exists only by the breath of school children."

What We Owe to Our Schools

In return for all this, we owe a heavy duty to our schools—a duty that will continue to exist even after our graduation. These duties concern our attendance, our studies, our conduct.

(1) In ATTENDANCE the pupil should be regular and punctual. *Regularity* means doing things according to a rule, beginning at the proper minute and continuing without interruption in the proper order until the end. Regularity, therefore, demands that we arrange such an order for doing things. We should first plan out our work, and then work out our plan. Henri Bergson, perhaps the greatest philosopher now living, a Jew, when a young man mapped out his life-work, and has during all these years succeeded in executing his program to the letter. To be irregular

is to get things out of order. The absent pupil is irregular. Look at this curious row of letters:

O D S E I L R H F A I R A R W V R D E S S N T E

This is not Russian nor Icelandic nor Norwegian, but a well-known English quotation from the writings of Alexander Pope. The trouble with it is that the letters are out of order. Observe what new strength and meaning come into them the moment order is introduced:

ORDER IS HEAVEN'S FIRST LAW

The teacher might here tell the story in Grecian mythology of how Eros (Love) introduced order out of Chaos. See A. S. Murray's "Manual of Mythology," pp. 207-8 (Henry Altemus, Philadelphia), or any other book on Grecian mythology.

Illustration

Punctuality means doing things the instant they ought to be done. The late pupil is not punctual. The late pupil injures his classmates and his teacher for his tardy entrance disturbs them. He injures himself, for he misses part of his lesson, and is, furthermore, developing a bad habit. Such a pupil is likely to go to synagogue late and thus disturb the solemnity of the services; he will probably go to the theatre late and thus annoy the audience. What does the proverb mean, "The latecomer spoils the play"? The late pupil cannot be depended upon, and will probably be an unsuccessful business man. David was an errand boy, employed in an office, and was expected to be at his post every morning at six o'clock. Once there was a big street car strike, and the boy knew the cars were not running. He lived five miles from the office. He arose at four o'clock, before it was light, and walked those five miles, so as not to be late. He was promoted. Did he deserve this promotion? Why?

Before the battle of Waterloo, Napoleon gave sharp orders to one of his generals, upon whom he was placing great dependence, to have his regiment at a designated place at a certain time. Napoleon thought the general was reliable and would be punctual, and accordingly planned out the battle upon that supposition. The general arrived late, and Napoleon's soldiers were routed. Many historians think that the French army would not have suffered one of the most crushing defeats in the world's history if that general had been on time. How different European history might have been had this one man when a boy learned the value of punctuality, as did the ever-victorious English naval captain, Lord Nelson. Nelson once said, "I owe everything to my habit of always being fifteen minutes ahead of time."

(2) In his STUDIES the pupil should be *industrious*. Every creature in the world, whether animal or vegetable, must work. (Compare Prov. VI: 6-11.) As soon as the Lord planted the Garden of Eden he assigned a task to Adam. He "put him in the Garden of Eden to work it and to keep it." (Gen. II: 15.) To study is hard work, but its rewards are great. Let the teacher here consult MacMurray's "How to Study and Teaching How to Study" (Houghton, Mifflin & Co.). It has been said that there is no royal road to learning. In what sense is this true? Would it be more accurate to say, "All roads to learning are royal"? When Charles I of England in 1642 marched into the House of Commons to arrest Pym, Hampden and others as traitors, he demanded of the Speaker, "Where are they?" The Speaker, falling to his knees, exclaimed, "I have neither eyes to see nor tongue to speak in this place, save as this House directs me." This might be the pupils' motto in the school room. He

should have neither eyes to see, nor ears to hear, nor tongue to speak, except as his studies dictate. Just as the Speaker of the House would have been recreant to his trust, had he returned the desired answer to the King, so the pupil, if he breaks the rules of the school or is negligent in his studies, is faithless to his trust.

His aim at all times should be *accuracy, carefulness, thoroughness.* German boys and girls are much more thorough than Americans, and President Hadley, of Yale College, has declared that one of the greatest needs of modern American scholarship is accuracy. Tell the story of how Pasteur when a boy wished to get phosphorus out of a bone. His teacher told him the experiment was long and tedious, but the boy waited for a holiday and worked from 4 in the morning till 9 in the evening, until he got three ounces of phosphorus out of the bone. See René Vallery Radot, "Life of Louis Pasteur," chap. 10, 13, translated by R. L. Devonshire. (Doubleday, Page & Co., New York.) Tell also stories of the unwearied labor of the Wright brothers in inventing the aeroplane and how Edison often works thirty hours without pause. See, further, the story about Rabbi Chonan of Zeporah, on p. 245 of Polano, "The Talmud." (Frederick Warne & Co., New York.)

(3) In CONDUCT the pupil should be moved by a high *sense of honor.* It is not sufficient that he should be merely *obedient* to his teacher. (See Lesson III.) In addition he should be *courteous, obliging* and ever *ready to co-operate.* A teacher once said to a pupil, "Did you speak while I was out of the room?" "No, I did not," the boy answered. He had not spoken, but he had whistled and disturbed the class. Were his words truth-

ful? Was he honorable? Discuss further such questions as the following with the class: Why is it wrong to use a "pony"? to look up answers in advance? to copy? to say, "I'll make that lesson up tomorrow"?

Knowledge like money is a dangerous thing, if improperly used. Teach a boy how to write, and you may be teaching him merely how to forge a check; teach him arithmetic, and you may be showing him how to manipulate the books of a bank so as to become an embezzler. Faust had much knowledge, but he did not know how to use it. To teach one how to use this power is largely the task of the religious school. Study must end in deeds. "Great is the study of law," says the Talmud, "for it leads to action."

Accordingly, the pupil will be *neat,* not only in his personal appearance, but in the use of his books and desks. The publisher has taken great pains to make the book beautiful. We should not mar his work by needlessly writing or drawing in it. Some people, regarding books as persons, would no more deface a page than insult a friend. The pupil's desk is not his own property. Perhaps some poor woman has worked hard to pay the taxes that that desk might be bought. She has merely lent it to the pupil for the time being, and he has no more right to scratch it or cut it, than Samuel has the right to carve his initials in the base-ball bat which John has lent him. Every pupil should co-operate in keeping the school property and grounds in good order.

The honor of a school rests upon its pupils. Their conduct not only in passing to and from the building, but at all times and in all places, either

enhances or besmirches the school's honor. Whether rightly or wrongly, the world often judges all by one. But at special times the school's name is beyond doubt entrusted to its selected representatives. Thus, the boys, who make the foot-ball team, or the girls who make the basket-ball team, have something more than the athletic reputation of the school in their keeping. No matter what your opponents may do, nothing justifies you in playing unfair, or striking when the referee is not looking. Henry Clay said, "I'd rather be right than president." You should say, "I'd rather be right than victorious." Your school's honor means more to sensible people, and should mean more to you than victory. The name of your school should be to you what the name of Rome was to Regulus. The teacher may here tell the story of Regulus in Baldwin's "Fifty Famous Stories Retold" (American Book Co., Chicago).

V. LESSON PRESENTATION.

Point of Contact

The interest of the class can usually be secured most quickly by asking questions in the beginning and by encouraging the pupils to express their own opinions. After they have once taken a stand publicly before their mates, they are anxious to sustain their position and to hear the opinions of the teacher and fellow-pupils. The interest having been once thus secured, the teacher may do more of the talking. A point of contact should therefore usually grow up out of questions. The teacher might begin somewhat as follows: "Our lesson today is unusually interesting, for it deals with matters every ambitious boy and girl is constantly

thinking about—our schools. Did you ever save up the money you wished for other purposes and then buy a present for your friend with it? Or, still better, did you ever, with considerable pains, make with your own hands, some gift for a friend?

Here encourage the pupils to talks about some of their experiences in this connection.

Suppose your friend was ungrateful for the gift or did not use it at all, how did you feel? Discuss the baseness of ingratitude, telling possibly, in outline, the story of King Lear. It is an ingratitude of that sort we show when we fail to make use of gifts and opportunities that others present to us. One such opportunity is that afforded us by our schools. What are some of the things our schools will do for us, if we only let them? The teacher is now ready to begin with the Lesson Material as outlined above.

It should be easy to hold the rapt attention of the class during this lesson. If the pupil's mind begins to wander, propose for discussion some live topic. Children often are more than anxious to know just what their teachers think about certain school problems. They study their teachers with a care that the teachers should emulate in studying them. Often the pupils, misled by insufficient experience or by the inaccurate statements of their schoolmates, come to erroneous conclusions. The present lesson affords an exceptional opportunity for the teacher to enter into the most intimate relationship with his class, and to give the boys and girls his views on their problems. Among the questions they talk over among themselves are such as these:

Does the teacher know when they are "bluffing?"
Do teachers mean everything they say?
Has the teacher "pets"?
Does the teacher know his own lesson?

The teacher should have so won the confidence and interest of the pupils that he will be able to hold close attention during the closing period by asking very few questions, but mainly himself enlarging their ideas and presenting new material and summarizing the day's work.

RESUME

Think over the aim of this lesson, and ask yourself how, in summing up, you might drive this purpose home into the hearts of the pupils. The object of a summary is not merely to restate the principal facts of the lesson, but to impress upon the class the unity and connection between those facts. Let the children see how one idea grew up out of its predecessor, and how each forms a part of a larger whole. Likewise, arouse the pupils' curiosity in the lesson for next week. Show how the topic of today is in itself incomplete, but must be supplemented by further material. Such a hint is especially valuable in classes where the attendance is irregular. The teacher should try to have the pupil leave the school with some such thought as this in his mind: "The day school is trying to make a useful citizen of me; the religious school is trying to make a loyal Jew of me. The state, my parents and teachers are doing their part, I must do my part; I owe this, as an American, to my country; as a child, to my parents, and as a Jew, to my religion."

QUESTIONS

A. ON THE LESSON ASSIGNMENT

1. How and by whom was religious education imparted in Biblical days?

2. In what manner was the character of Jewish education influenced by the culture of other nations?

3. What is the present outlook for Jewish Religious Education?

4. What would Prof. Dewey say about a teacher who spoke thus to his pupils: "You must be prompt, regular, industrious, faithful to your tasks, and not interfere with the work of others, for otherwise you will upset our school discipline"?

5. A teacher said to his class, "Study hard that you might pass your final examination." How would Prof. Dewey criticise such a teacher?

B. ON THE TEXT.

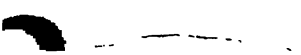
6. What thought do you regard as the most important in this lesson?

7. In what way would you try to make pupils realize the high value that their parents and state place on education?

8. Summarize the duties a pupil owes to his school.

9. To what faults, in your opinion, are most failures in studies due? How are these faults to be overcome?

10. Before an interscholastic debate, X, a teacher, was coaching one school team. A debater said to her, "Miss Y, a teacher in the other school, has written out parts of our opponent's arguments. Won't you do the same for us?" What should X's course of action be?



Lesson XIV

Duties to the Lower Animals

LESSON XIV—DUTIES TO THE LOWER ANIMALS

(Adapted to Class VII. Ages of pupils 13-14.)

1. LESSON ASSIGNMENT

Required reading: Gen. IX: 9-11; XXIV: 25; XXIV: 32-33; Ex. XXIII: 4-5. Num. XXII: 22-35. Deut. XXV: 4; XI: 15; XIV: 21; XXII: 1-4; XXII: 6-10. Pss. XXXVI: 6; L: 10-11; CIV: 10-22. Prov. IX: 10.

Morris Joseph, "Judaism as Creed and Life." pp. 354-361.

Recommended Reading: The pamphlets published by the American Humane Education Committee, 45 Milk street, Boston, Mass., free on application. Inexpensive pictures illustrative of this topic and suitable for class room use may be purchased at the same address.

Animal stories for the teacher to recommend to the children: The teacher who is really interested in his pupil's welfare will see to it that he has always an abundance of good literature for both school and vacation reading.

Ouida (Louise de la Ramée), "A Dog of Flanders and Other Stories." (Lippincott & Co., Philadelphia.)

John Brown, "Rab and His Friends." (Houghton, Mifflin Company, Boston.)

Anna Sewell, "Black Beauty." (G. W. Jacobs & Co., Philadelphia.)

F. C. Bostock, "The Training of Wild Animals." (Century Company, New York.)

Rudyard Kipling, "The Jungle Book." (Century Company, New York.)

Maurice Noel, "Buz; or, the Life and Adventures of a Honey Bee." (Henry Holt & Co., New York.)

Ernest Thompson Seton, editor, "The Animal Story Book." In the Young Folk's Library. (Hall & Locke Company, Boston.)

Constance Johnson, "When Mother Lets Us Keep Pets." (Moffat, Yard & Co., New York.)

Oliver T. Miller, "True Bird Stories." (Houghton, Mifflin & Co., Boston.)

Henry W. Longfellow, "The Belfry of Bruges." In the Children's Longfellow. (Houghton, Mifflin & Co., Boston.)

Topics for study: In doing the required reading note the following:

That immediately after the creation of animals God at once expressed his pleasure in, and approval of, them. (Gen. XXIV: 25.)

That God's love and protection extend over beasts as well as over man. (Gen. IX: 9-11.)

That the ass not only prevented Balaam from giving way to his temper, but even awakened his higher moral sense. (Num. XXII: 22-35.)

That the ox was not to be muzzled while treading out the corn, so that he might freely eat when passing over the grain.

That from Deut. XI: 15, the Rabbis inferred that we should first feed our cattle and then ourselves, since the reference is made to cattle first and then to human beings. Observe that this custom is followed in Gen. XXIV: 32-33.

That if an ass or an ox of our neighbor goes astray or falls down, that it is our duty to take care of it until the owner arrives. (Deut. XXII: 1-4.)

If the ox or the ass belongs even to one's enemy, our duty remains unchanged. (Ex. XXIII: 4-5.)

That it is the height of cruelty to seethe a kid in its own mother's milk, or to take the mother bird away from the nest, leaving the fledglings unprotected. (Deut. XIV: 21; XXII: 6-7.)

That the author of Ecclesiastes believed that man had no pre-eminence above the beast (Eccles. III: 19-21.)

That one reason for the creation of grass, the springs, the trees and the high mountains, was to afford food, shelter and protection for the animals. (Ps. CIV: 10-22.)

That Mr. Joseph declares that the Hebrew Bible is one of the few religious books of antiquity that teaches kindness to animals; that cruelty is fatal to the finest character, and that one object of the Schechitah was to spare the animal avoidable pain.

II. MEMORY VERSE.

"A righteous man regardeth the life of his beast." (Prov. XII: 10.)

"Thy righteousness is like the great mountains; thy judgments are like a great deep: O, Lord, thou preservest man and beast." (Ps. XXXVI: 6.)

"For every beast of the forest is mine and the cattle upon a thousand hills. I know all the fowls of the mountains and the wild beasts of the field are mine." (Ps. L: 10-11.)

III. AIM OF THE LESSON.

The aim of the lesson is threefold: to awaken the child's mind to a knowledge of the indispensable service rendered by animals to man. This might be called the practical aim.

To make clear the correct attitude toward wild animals and our special duty toward domestic animals, not only for the sake of protecting these animals, but also for the sake of developing man's sympathetic and humanitarian instincts. This might be called the ethical aim.

To arouse the pupil to understand that God loves, cares for and provides for the beasts of the field, the fowls of the air and the fish of the sea, and that he has likewise made his covenant with them. This might be called the religious aim.

IV. LESSON MATERIAL.

The General Method

The pupil may be taught to treat animals kindly, (1) by causing him to understand and appreciate their ways, thus training him in thoughtfulness, sympathy and mercy; (2) by informing him of, and leading him to imitate, the example of his teacher and of famous animal lovers; (3) by giving him practical instruction concerning the care of the animals with which he comes most frequently in contact.

Causing the pil to Unrstand and Appreciate Animals

Were it not for animals human life would be altogether impossible. Indeed, some scholars, among whom is the learned Frenchman Michelet, hold that if only one or two species of the most useful of the animals has not been created, man would find existence on this earth intolerable. It is not easy to say just which four-footed creature renders us the greatest service, but certainly from the very dawn of history horses and dogs have been our constant friends and helpers.

HORSES furnish us pleasure in driving, riding and sleighing. They help us to provide our food by drawing the plow for the farmer and the wagon for the butcher and the grocer. They assist our government in distributing mail in the rural districts, and in aiding our soldiers to ward off our country's enemies. They render important service in all cities by speeding the firemen to burning buildings. So necessary are horses in war that Shakespeare makes Richard III, of England, call out in the midst of battle, "A horse, a horse, my kingdom for a horse!"

Besides the winged steed Pegasus, that helped Bellerophon slay the Chimaera, perhaps the most famous horse in the world is Bucephalus (Bullhead). Bucephalus belonged to Alexander the Great. When Alexander's father, King Philip, wished to purchase a royal steed, a friend brought to him a horse which, however, appeared to be so vicious that Philip bade the attendants lead it away. Whereupon the boy Alexander protested, "What an excellent steed you are losing merely because the men do not know how to manage it!" After he had secured permission from his father to try the animal, Alexander having noticed that the horse had, in the previous trials, become frightened by the dancing of its own shadow, turned its face to the sun, spoke kindly to it, and stroked it gently, and, with a nimble leap, sprang upon its back, immediately becoming its master. Bucephalus carried Alexander through most of his battles, although the Emperor spared the animal when not in actual conflict. Many years later, when the horse died, Alexander mourned over it as over the loss of a

dear friend, and in memory of the steed built a city named Bucephela.

DOGS are the frolicsome playmates and faithful protectors of even little children. They guard our homes from intruders, and often save human life. They tend the sheep, take care of cattle, and, especially in Europe, draw heavy burdens. They helped man accomplish two of the greatest exploits of modern times; for without dogs to draw their sledges over the ice, neither Peary nor Amundsen could have reached the Poles. Here are the stories of two famous dogs, Argos and Barry; the story of Argos is told by the great Greek poet Homer. When the dog was but a little puppy, his master, the famous Grecian warrior, Ulysses, left home to fight against Troy. Twenty years later, clad as a beggar, he returned home; but no one recognized the hero except the poor dog, now grown so old that all he could do was merely to wag his tail and then drop dead at his master's feet.

Barry was a large St. Bernard, and won his world-wide fame by rescuing the travelers who had lost their way in the depths of the Alps. One time he found a child buried under a snowdrift, half frozen. Barry dug out the little human form and somehow, getting it upon his broad back, carried it away to a warm fireside.

BIRDS bring us joy by their grace, beauty and song. Many a sick room has been made more cheerful by the singing of these feathered friends. Without bird life there could be no plant life, because birds kill the insects that would otherwise destroy all things growing upon the earth. Even the little chicadee, one of the smallest of the birds,

does away in a few weeks with more than 100,000 eggs of the canker-worms. Not many years ago the army worm was doing thousands of dollars of damage to vegetable life, when the birds attacked them and rid us of the pest. By eating insects the woodpecker has saved many a noble tree for mankind.

These creatures of the air promote the public health by acting as scavengers and thus devouring many things that would cause disease. Especially grateful should we be to those sanitary engineers, the vultures and the buzzards, whose lives in many states are protected by law. Pigeons sometimes carry messages for us, when sending word by other means would be impossible, and we are told by Plutarch that in the time of Camillus (452-364 B. C. E.) the seemingly foolish geese, by cackling aloud at the approaching Gauls, awakened the sleeping Roman soldiers, who were enabled to save their city from capture.

2. Leadi
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There is a beautiful Midrash, a legendary story, to the effect that when Moses was tending the flock of his father-in-law, Jethro, one of the sheep ran away from the fold. Moses quickly pursued it. Having reached a spring of fresh water, it stopped to drink. Moses, upon coming up, and noticing that thirst had led the animal to run away, exclaimed, "Had I known thy want, I would have carried thee on my shoulders to the water. But now, exhausted by thy long flight, which was made necessary only through my ignorance of thy needs, thou shalt walk no further." Saying this, he immediately took up the lamb and carried it in his arms to the flock.

The Talmud tells us that when Alexander, the owner of Bucephalus, was in Africa visiting a chief, two citizens entered the tent to plead their cases at law before their leader. The plaintiff said: "I bought a piece of land of this man and unexpectedly found a treasure on it. The treasure should be his, but he will not take it." The defendant answered: "When I sold the land I did not know of the treasure; therefore, it belongs to the plaintiff." The chief, addressing both parties, rendered the following decision: "Let thy son marry his daughter and bestow the treasure upon the young couple." In surprise Alexander exclaimed, "In my country we would have arrested both parties and have seized the treasure for the king's use." "Does the sun shine on that country?" asked the chief. "O yes." "Does it rain there?" "Certainly." "Then there must assuredly be animals in that land?" "Yes, but why do you infer that?" questioned Alexander. "Because the All-Gracious Lord causes the sun to shine and the rain to fall in such a country, not on account of the unworthy men, but certainly for the sake of the animals alone."

The poet, Mrs. Browning, had a dog named Flush, which, when she was unable to leave her bed, cheered her during a long illness and to whom she later wrote the poem, "To Flush, My Dog." One stanza of the poem runs thus:

"But of thee it shall be said,
This dog watched beside a bed
Day and night unweary,
Watched within a curtained room
Where no sunbeam brake the gloom,
Round the sick and dreary."

If you were to go into the garden where the beautiful home of another poet, Lord Byron, stands, you would see a monument bearing this inscription:

"Near this spot
Are deposited the remains of one
Who possessed beauty without vanity,
Strength without insolence,
Courage without ferocity,
And all the virtues of man without his vices.
This praise, which would be unmeaning flattery
If inscribed over human ashes,
Is but a just tribute to the memory of

BOATSWAIN, a dog,

Who was born at Newfoundland, March, 1803,
And died at Newstead Abbey, November 18, 1808."

The teacher may tell many stories of Lincoln's kindness to animals, such as appear in Cabot's Ethics for Children, page 52 (Houghton, Mifflin Co., Boston).

The rabbis relate a Midrash of how the Lord observed closely the ways of David as a shepherd. Noticing his tender solicitude for the sheep, the Almighty declared: "He that knows how to care for the sheep, each according to his need, let him go forth to tend my people."

3. Concer the Car Animal

We wish first of all to lay down some general principles. Train the pupils not to cause suffering to any animal, nor, in so far as they reasonably can, to permit others to cause such suffering. The basis of such teaching is not primarily that torture pains the animal, but that it dulls and degrades the finer sympathetic and humanitarian feelings of the child.

It makes any one mean and cruel and cowardly to abuse an innocent and helpless creature. Mr. Burt J. Tice, in addressing the Rhode Island Teachers' Institute, said: "Any person who deliberately mistreats a dumb animal, would commit any crime not requiring courage." Let the child plainly see that in practising cruelty he is injuring himself. When he is doing kindness, whether to man or to animal, he is strengthening the tender and noble side of his character. Said J. W. Cottrell, General Superintendent of the Detective Association of America: "With twenty-five years' experience as an officer, I know of but very few criminals who were taught to love animals, and in searching for the causes of crime, we find that the lack of humane education is the principal one."

Even those mothers who do try to prevent their children from mistreating animals, place the emphasis upon the selfish, rather than upon the humane motive. They say, "Don't hurt the cat, lest she scratch you," instead of, "Don't hurt the cat, for she feels pain as well as you."

To all animals, even to the most ferocious beasts, we owe at least two duties: The duty to let them live, except when absolute necessity dictates otherwise; the duty never to torture them.

These duties imply that ferocious beasts have likewise two rights: The right to live as God created them, unless by so doing they would violate a higher human right; the right to die, when such death is essential, as quickly and as painlessly as possible. Accordingly, we are justified in slaying animals that would otherwise kill us; and, in the opinion of most people, in slaughtering animals

both for our own food and for the preservation of vegetable life. Some people object to vivisection, and nearly all maintain that the needless experimentation on aminals is the highest cruelty.

V. LESSON PRESENTATION.

Children are so readily interested in pets that the teacher should be able to win the attention of the class almost without using a distinct point of contact. If, however, the usual method of approach is sought, the teacher may ask the pupils if they have ever kept pets, and lead them to tell stories about their own experiences with cats, horses, dogs, birds, etc. Hold up before the class some of the pictures referred to under the heading: "Recommended Reading."

Practical Suggestion

Remember that it is not sufficient to give the pupil merely negative instruction. If you teach a boy only not to abuse his dog, you have accomplished but half your task. You must impart to him positive knowledge; that is, you must lead him to become interested in, to care for, and to love animals. Therefore, encourage the children to keep pets, to subscribe to the magazine "Our Dumb Animals," 19 Milk Street, Boston, Mass., and to join the local "Society for the Prevention of Cruelty to Animals" or "The Band of Mercy." A pamphlet telling how to form a band will be sent free upon application to the American Humane Education Society, 45 Milk Street, Boston, Mass. The resolution that is taken by several hundred thousand children in the United States who have joined this non-sectarian organization, is the following: "I will try to be kind to all

living creatures and try to protect them from cruel usage."

Let the pupils write compositions or debates upon such subjects as the following:

The Humane Work Done by George T. Angell.
Why I Like "Black Beauty."
Should We Become Vegetarians?
Is Vivisection Justifiable?

Should We Abolish Menageries, Substituting Therefore Museums of Mounted Animals?

Be as practical as possible; therefore, do not hesitate to give definite instructions concerning the treatment, especially of domestic animals. Dogs, for example, seldom need chaining up, and even then the chain should be long enough to allow them considerable freedom. They should be washed and given food regularly. The ears should not be cropped. The best way to break up a dog fight is to light a match and hold it under the dog's nose. Even a bulldog will then let go his hold and run away, for it cannot endure the fumes of sulphur.

Cats know how to keep themselves clean, and hence do not need to be bathed. Don't let a cat tease a mouse. If you take the mouse away as soon as she begins to play with it, she will soon learn to kill it promptly. Many people, when they leave their city or country homes, do not take their cats along, and these animals at such times undergo great suffering. The cat can be made friendly toward a dog if you begin when it is a kitten. Never make a dog jealous of a cat. One day when Mohammed's pet cat fell asleep on the wide sleeve of his garment, the prophet preferred to cut off his sleeve rather than to awaken his little friend.

Horses are brave animals, ready to face danger anywhere, in the city streets or on the battlefield, providing only that they know beforehand what the nature of the danger is. They are frightened only by things that they do not comprehend. A horse's fear can usually be overcome by allowing him to examine carefully the object causing the fear. If you let him see you pick up the newspaper flying in the street, you may thus prevent future runaway. Horses may easily be led out of a burning stable, if you first throw a blanket over their heads so as to cover their eyes. A taut check rein not only hurts the horses' necks, but prevents them from pulling with their full strength, and thus often weakens their knees.

Birds, if in captivity at all, should be kept in cages that are cleaned every day, and should be given plenty of fresh food, water and sunshine. Encourage the children to scatter crumbs and seeds for the birds in the winter time. There is a curious bend in the road running through one of our Western States. Many years ago, when General David S. Stanley was riding at the head of his army across the plain, he suddenly issued the order to halt. Directly in the path of the soldiers was lying a nest filled with fledglings, and the mother bird was flying around in great terror. "Left oblique; forward march!" commanded the general. Thus, for many hours, men, horses and mules turned aside at this point—men used to bloodshed —that the birds might live.

The following suggestions to teacher are summarized from an article in the Journal of Education by Superintendent Burt Jay Tice, on "Humane Education":

Be sure to plan your work. Be earnest, animated and interesting. Don't overdo, don't make extravagant statements. Avoid controverted points and topics unfamiliar to you.

Avoid weak sentiment. Don't describe revolting scenes, nor suggest unthought-of cruelty.

Don't preach, especially don't preach one thing, and practice another.

Said one little fellow to his mates, "I know why teacher don't want us to rob birds' nests. She wants the birds to grow so she can wear 'em on her bonnet."

RESUME

Reviews may be fittingly introduced at various stages of the lesson. For example, should a pupil be tardy, request a member of the class to repeat, for the benefit of the latecomer, the material already covered during the hour. In this way, not only is there given a lesson in politeness, but the tardy pupil feels he has inconvenienced the class, and further a review is introduced almost unnoticed.

In summarizing, always think of the aim of the lesson. In the present instance your object was a three-fold one. Gather your material about this object. Let the class see that you have not been talking, and asking questions merely at random; but that you had a definite plan and purpose in mind from the start. You have tried to accomplish this purpose by leading the pupils to appreciate the ways of animals, to imitate the example of famous animal lovers, and to acquire some definite knowledge concerning the care of animals.

QUESTIONS

1. Write about fifty words on the Biblical laws concerning the treatment of animals.

2. In what three ways may kindness to animals be taught to children?

3. What are some of the important services that animals render to man?

4. What rights do even the wild beasts possess?

5. Suppose a child knows that a cat is locked up in a vacant house, what course should he pursue?

6. What steps would you advise a child to take who saw a rough driver cruelly beating a horse?

7. Give some illustrations of how great men have treated animals?

8. Why should you not say to a child, "Don't whip the dog, he might bite you"?

9. What do you regard as the most important thing you have learned in studying today's lesson?

10. What, according to Joseph, is one of the objects of the Schechitah?

11. What is the Jewish doctrine on vivisection? (Joseph, 358-9).

Lesson XV

Duties to Our Country and Other Countries

LESSON XV DUTIES TO OUR COUNTRY AND OTHER COUNTRIES

(Adapted to Class VII, Ages of Pupils 13-14)

1—LESSON ASSIGNMENT

Required Reading: Study the following sub-headings in the article "United States" in the Jewish Encyclopedia:

The Successive Waves of Immigration.
Relation to the Federal Government.
Education.
Philanthropy.
Religious Development.
Military, Naval and State Service.
Civil and Political Rights.
Science, Art, Literature and the Learned Professions.
Commerce and Industry.
Social Conditions.

Study the following sub-headings in the article "England" in the Jewish Encyclopedia:

The Jews Came In With the Normans.
The Expulsion.
The Maranos in England.
Manasseh Ben Israel's Mission.
Action of Sir David Salomons.
Literature.

Recommended Reading: Lucile Gulliver, "The Friendship of Nations." (Ginn & Co., Boston.)

Lucia A. Mead, "Primer of the Peace Movement." (Procurable from the American Peace Society, 313 Colorado Building, Washington, 5 cents; also, by the same author, "Teaching Patriotism and Justice," 3 cents, and B. F. Trueblod, "How the Sunday School May Aid the Peace Movement," at the above address.)

The Manual of the American School Peace League. (Free on application to Mrs. Fanny F. Andrews, 405 Marlborough Street, Boston.)

Books for the Teacher to Recommend to the Pupils

The valuable service that a teacher can render to her pupils by guiding them in their choice of books cannot be easily overstated. Take pains to see that these books are not only read, but understood.

Edward Everett Hale, "The Man Without a Country." (Little, Brown & Co., Boston.)

Richman & Wallach, "Good Citizenship." (American Book Co., Chicago.)

C. F. Dole, "The Young Citizen." (Heath & Co., Boston.)

G. F. Hoar, editor, "The Book of Patriotism," in the Young Folks' Library." (Hall & Locke Co., Boston.)

William R. Harper, editor, "Leaders of Men," in the Young Folks' Library. (Hall & Locke Co., Boston.)

John Finnemore, "England," in the "Peeps at Many Lands" series. (Macmillan Co., New York.) Also "France," "Holy Land" and other books in this series.

Henry C. Lodge, "Hero Tales From American History." (Century Co., New York.)

Charlotte M. Yonge, "A Book of Golden Deeds." (Macmillan & Co., New York.)

H. A. Guerber, "The Story of Modern France." (American Book Co., New York.)

C. R. L. Fletcher and Rudyard Kipling, "A History of England." (Doubleday, Page & Co., New York.)

Charles Morris, "Historical Tales." (Lippincott & Co., Philadelphia. 15 vols. "German, Russian, Spanish," etc.)

In doing the required reading note the following:

That the three successive waves of immigration into the United States consisted of (a) the Spanish and Portuguese, beginning in the 17th Century; (b) the German, beginning in the 18th Century, especially from 1850-1870; (c) the Russian, beginning in the 19th Century, especially after 1881.

That the United States has incessantly but vainly sought to enforce the provision of the treaty of 1832 with Russia, whereby the citizens of either country are accorded unrestricted rights of sojourn, travel and protection in the other country. Finally the United States denounced its treaty with Russia, because of the Czar's failure to abide by the requirements of this provision.

That the earliest Jewish Sunday School in the United States was established in Philadelphia, 1838, largely through the instrumentality of Rebecca Gratz.

That not fewer than 100 Jews served in the Revolutionary War, that about 7,000 or 8,000 served on both sides in the Civil War and about 2,500 in

the Spanish War. Many of these Jews rose to high military offices.

That such men as Haym Salomon, Judah P. Benjamin and Oscar Straus have rendered important civic and political services to the government.

That religious liberty is guaranteed to the Jews by the clause in the American constitution which reads, "No religious test shall ever be required as a qualification to any public office or public trust under the United States," and further by the first amendment to the constitution, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

That the Jews entered England with the Normans in 1066, and that for 220 years their lot grew steadily worse, until in 1290 they were expelled from the country.

That, none the less, in the middle of the 17th century, a considerable number of Maranos settled in London, and that, largely as the result of Manasseh Ben Israel's mission, Cromwell soon gave informal permission to them to reside and trade in England.

That in 1858 Baron Lionel de Rothschild took his seat as the first Jewish member of Parliament; in 1855 Nathaniel de Rothschild became Lord Rothschild. Other prominent English Jews were Sir Moses Montifiore, Baron Henry de Worms, Sir Julian Goldsmid, Lord Beaconsfield, Grace Aguilar and Israel Zangwill.

That Jeremiah urges the Jews to seek the peace of the city in which they live. Jeremiah XXIX: 4-7; Prov. XXIV: 21.

That Isaiah looks forward to the time when nations shall no longer practice war, but that uni-

versal peace will prevail not only among men, but even among animals. (Is., II: 4; XI, 6-9.)

That Jonah, the Prophet, saved a nation which was most hostile to his own people. (The Book of Jonah.)

That, in the opinion of Isaiah, Assyria, Egypt and Israel shall ultimately stand equal in God's favor (Is., XIX, 24), and that Amos declares that the Ethiopians, Philistines, the Syrians and the Israelites are alike under divine guidance. (Amos, IX: 7.)

That Malachi declares that the fundamental basis of universal peace is the fatherhood of God. (Malachi, II, 10.)

II THE AIM:

The aim of the lesson is to instruct the pupil in what his country has done and is doing for his people both as Jews and citizens; to lead him to love and to serve his country, primarily in peace, but if need be in war; to impart to him a knowledge and appreciation of other countries that he might do what is possible to further the interests of friendship and justice among the nations of the earth.

III MEMORY VERSE:

"They shall beat their swords into plough shares and their spears into pruning hooks; nation shall not lift up its sword against nation, neither shall they learn war any more." (Is. II, 4.)

"Have we not all one Father, hath not one God created us? Why do we deal treacherously, every man against his brother, by profaning the covenant of our fathers?" (Malachi, II: 10.)

IV LESSON MATERIAL.

What Our Country Does for its Citizens

Our country does so much for us from the moment of our birth to the moment of our death that it is altogether impossible for us to form any definite conception of the magnitude of its service. Indeed, she begins to work for us before our birth and continues after our death. Over a century ago American soldiers fought in order that we might be born in a land of liberty, and ever since then men and women have been giving their money and their lives that their children might have the right to live, to play, to study, to work, to worship and to pursue happiness in whatever way they wish, as long as by so doing they do not interfere with the same rights guaranteed to others.

If before we are born, a friend or relative dies and leaves us money in his will, the laws of our country prohibit any one else from taking or misusing the money. If both of our parents die while we are mere babies, our country sees to it that we secure a good home and a good training until we are able to take care of ourselves. She allows no one to be cruel to us. As we grow up we find that she has provided public schools, high schools, colleges and professional schools, all of which we may attend, free of charge, until we have completed our education and have been trained for the vocation which we have chosen. When we are sick our country provides a hospital for us. If some one seeks to rob or to injure us, our country sends a policeman to protect us. If our houses catch fire, our country sends the firemen to extinguish it. If some one tries to defraud or swindle us, our country bids the judge to enforce our rights. If, while

traveling in a foreign land we are treated unjustly, our flag will shield us. Moreover, our country takes care that it is safe for us to walk in the streets by day and by night, to ride in the cars, to sail on boats, to buy and sell what we wish. It provides schools for backward and deficient children, asylums for the insane, libraries for those who wish to read, public baths and recreation piers for those who wish to use them, museums and parks both for children and their parents. No greedy man is allowed to build a house that is not sanitary, nor to sell food that is injurious to health. Our country forbids others from interfering with our religious beliefs, and will not allow any one to teach us immoral practices. Our army and navy defends us from a possible enemy, and whenever the majority of the people of our land wish to repeal old laws or enact new ones, the government is ready to do the bidding of its citizens. When we die our country provides a suitable place for our burial, and permits no one to desecrate our bones. She will see to it that all legal provisions in our wills are enforced and the rights of our children and relatives are safeguarded.

What Our Country Do for the Jew

The United States and England rank foremost among the nations of the world in the treatment of the Jews. Almost continually from the year 70 C. E., when Titus destroyed Jerusalem, up to the present time, the children of Israel have been wandering about from place to place, persecuted and homeless. At last a refuge has been found in the English-speaking lands, where tolerance, juctice and equality are guaranteed to all. So many of our co-religionists have taken advantage of the freedom America offers, that

there are today more than 2,000,000 Jews living in this country—a number greater any other nation can boast of, Russia alone excepted. Not only does the United States grant all the rights to them that the other citizens possess, such as the right to engage in any profession or to hold any office, military or civil (which rights many other countries deny the Jews), but the United States goes further and exerts its utmost power to prevent foreign nations from doing injustice to the descendants of Abraham. America has exercised its good offices in behalf of the Israelites in Syria, in Switzerland, Servia, Palestine, Roumania and Russia. She even went so far as to abrogate the treaty with the latter great power rather than tolerate the Czar's inhuman treatment of the Jew.

Other countries likewise have offered friendship, protection and aid to our people. During the Middle Ages, in Italy not only many of the Popes, but the people themselves treated our ancestors with tolerance and appreciation, and today Italy exceeds all the countries of the European Continent in the freedom of opportunities extended to our people. Holland received and protected the Jewish refugees fleeing from the Spanish Inquisition, while in modern times England has not only zealously guarded the rights of her Hebrew subjects, but has protested with vigor against the cruelty practiced on them in foreign lands.

Our Duty to Our Country

One would think that the heart of every Israelite would be filled to overflowing with gratitude and patriotism for such countries, especially as America and Great Britain, a patriotism that would seek to manifest itself in a self-sacrific-

ing desire to serve the government and to obey its laws. Indeed, such has been and still is, the attitude taken by the vast majority of Jews; but many immigrants fleeing from oppression have come to these more liberal shores so recently that they have not yet had time to learn what these countries have done and are doing for them. Unless we improve the pernicious environments in which many of these newcomers are forced to live, not only is there great danger that anti-Semitism may become virulent in these lands, but there is the further possibility that these immigrants may weaken the social and moral stamina of the rest of the people.

As Jews

One of our chief duties then, as citizens and Jews, is to these Jewish countrymen of ours. We must see that they live in proper homes, secure a good education, have adequate playgrounds and wholesome recreation. The care of these newcomers is one of the highest obligations of any citizen, but especially is this true of the Jewish citizen, partly because when our forefathers landed in America they promised that our people would never be a burden to the community, and partly because these immigrants are bound to us by ties of kinship, history and religion.

As American or Englishmen

Further, as Americans or as Englishmen, we, of course, owe the same duty to our country as do our fellow citizens. We must obey its laws, pay all taxes and duties promptly, help defend it from foreign or domestic enemies and do everything in our power to promote righteousness among its people. The school, it has been said, should be the nursery of patriotism. "Patriotism is love of country, born of familiarity with its history, reverence for its institution and faith in its possibilities, and is evidenced

by obedience to its laws and respect for its flag" (Charles R. Skinner, "Manual for Patriotism for the Use of Public Schools in the State of New York," Brandon Printing Co., Albany, N. Y.). The Jewish religious school teacher will have many opportunities, especially in presenting the history lesson to instill this love of country and faith in its possibilities.

Our Duties to Foreign Countries

The Jewish people was the first in the world's history to cherish a dream of universal peace and justice among the nations (Isaiah II: 4; Mal. II: 10). Even before the prophets, Moses, according to the historian, Josephus, (Antiquities, Book 4, Section 41) before 1200 B. C. E., thus instructed our forefathers: "May you be a laborious people and exercise your souls in virtuous actions and thereby possess and inherit the land without wars. But when you are about to go to war, send embassages and heralds to those who are your voluntary enemies, for it is the right thing to make use of words to them before you come to your weapons of war, and assure them thereby that, although you have a numerous army with horses and weapons, and above all these a God merciful to you and ready to assist you, you do, however, desire them not to compel you to fight against them, and if they hearken to you, it will be proper for you to keep peace with them."

The Duty to Work for Universal Peace

From Moses to the present day the Jews have been leaders in the peace movement. It was a book written by Jean de Bloch (1836-1902), who rose from being a poor Jewish peddler to a position of prominence in finance and politics in Russia, that was primarily instrumental in influencing Czar Nicholas to call the first international peace con-

ference at The Hague in 1899. This book, "The Future of War," has been called by Andrew D. White, "The most powerful argument for the peace of the world written in our times or perhaps any time."

The second peace conference convened in 1907, and representatives of forty-four nations were present. Plans are now on foot to hold a third conference in 1914 or 1915. Mr. Andrew Carnegie has devoted a very large sum of money for the erection of the Temple of World Peace that was dedicated at The Hague in 1913. Innumerable societies working to promote friendship among the nations have been established in every civilized country. Many of these organizations, such as the American Association of International Conciliation (407 West 117th Street, New York City), are glad to send valuable publications to any one who applies for them.

Further attempts to promote a cordial relationship between the various countries consists in the exchange of professors in the universities of the different nations, in the visits that groups of teachers and college students pay foreign lands, and in the generous endowment of Cecil Rhodes to Oxford University, whereby an opportunity is afforded to young men of foreign birth to meet and to study together in England, and now it is proposed that the leading newspapers of the world interchange editors for the sake of promoting a better understanding and closer friendship between the peoples. Furthermore, men are now holding frequent world congresses, such as the First Universal Race Conference, held in London in 1911, and the world's fairs, which tend toward the

same pacific ends. Already there has been established an international holiday known as Peace Day, celebrated on May 18th, to commemorate the anniversary of the first Hague Conference.

V. LESSON PRESENTATION.

The teacher who secures the desired response from her class in presenting this lesson is performing one of the most necessary and worthy tasks in which a human being can be engaged. Let him first sit down calmly to consider the nobility of his undertaking. He should make himself fully aware of the fact that his words and deeds, his interest in, and enthusiasm for, his subject may, and should, ultimately influence the lives not only of those to whom he is speaking, but of the multitudes which they in time to come will guide in certain directions. Such a result should appear to him, neither as a mere possibility nor even as a probability. He should go further, and make it a likelihood, an end to be striven for.

Point of Contact

As a point of contact, he might employ the following story: When the first shipload of Russian Jewish immigrants reached Galveston, Texas, a number of years ago, the rabbi, the mayor and a committee of leading citizens went to the dock to meet the newcomers. The mayor delivered a short address of welcome, assuring them that now they were in a land in which each man stood upon his own merits. An interpreter translated the mayor's words from English into Yiddish. At the conclusion of the interpretation, a stalwart young Jew, who, as it was learned later, had attended a university in Russia, came forward, and, to the

surprise of every one, replied to the mayor in fairly good English: "Mr. Burgermeister, in behalf of my people, I thank you. From your greeting we already see a difference between Russia and America; and I assure you that, if the time ever comes when this country needs us, we will be ready to answer that need, even with our blood." Turn to your class and say, "The time has now come when your country needs you to serve it not by dying, but by living for it." Speak further, according to the understanding of your children, about the dangers to your city and state lurking in the slums, and point out that patriotism and gratitude demand that each one does his share toward removing the evils of congestion and poverty.

Practical Suggestions

The children in every religious school may be organized into a circle for social service. Weekly collections of money, toys and clothing should be made in the interest of some philanthropic institution. The older children under proper supervision should visit a settlement or other organization doing social service work. A Sunday School entertainment might be repeated for the benefit of the children living in the poorer section of the city, and a correspondence between individuals and the children entered upon. Often boys and girls make scrap books to illustrate their ethical and religious lessons, and at the close of the year send these scrap books to poor or sick children. The idea must be grafted into the very lives of the pupils, that they owe a duty and responsibility to their brother immigrants, from which obligation there is absolutely no escape, except in its whole-hearted fulfillment.

So much for awakening the pupil to his duties as an American or English Jew; and now a few words in arousing him to a sense of his obligation as a Jewish American or Jewish Englishman. The school as a whole should observe with fitting exercises the legal holidays. In America most religious schools are in session on:

Columbus Day (October 12th).
Thanksgiving Day.
Lincoln's and Washington's birthdays.
Peace Day (May 18th).
Memorial Day (May 30th).
Flag Day (June 14th).

The teacher may secure sufficient suggestions as to the methods of observing these days in C. R. Skinner's "Manual for Patriotism" and in C. D. Mackay's "Patriotic Plays and Pageants for Young People" (Henry Holt & Co., New York). Edward M. Deem's "Holy Days and Holidays" (Funk, Wagnalls Co., New York) contains, in addition, suggestive material for observing the most important anniversaries of Great Britain, Ireland and Canada.

Music likewise is an important instrument for awakening a love of one's country, hence such a book as "Patriotic Songs for School and Home" (Oliver Ditson & Co.). "Songs of the Nation" (Silver, Burdett & Co.) should be in the school library. The pupils should further be encouraged to join the American Flag House and Betsy Ross Association. (F. A. Adams, Secretary, 239 Arch Street, Philadelphia), the purpose of which is to preserve the house in which the first real American flag was made. Let

the children write essays on such subjects as the following:

The G. A. R. (or other patriotic societies).
The Red Cross Society.
Florence Nightingale.
Clara Barton.
The Liberty Bell.

In teaching "Duties to Other Countries," lead the pupil first to deal kindly with the colored or foreign born children in his own school or neighborhood (Lev. XXIV: 22); and, if possible, arrange for him to correspond with pupils living in foreign lands. Further, make your class familiar with the idea of the inter-dependence of nations and teach them what they owe to other countries. An excellent summary of such material is to be found in Lucile Gulliver's "The Friendship of Nations," chapter 5. Further acquaint your children with the work of the American School Peace League, whose secretary, Mrs. Fannie F. Andrew, 405 Marlborough Street, Boston, will, for the asking, mail pamphlets of great service to teachers. The object of this league is "to promote, through the schools and the educational public of America, the interests of international justice and fraternity. Similar organizations exist in other countries. The teacher should assign such subjects as the following, upon which essays should be written:

Alfred Nobel.
Jean de Bloch.
The American School Peace League.
How I felt on seeing my flag in a foreign land.

Like the American Admiral Decatur, referred to in Lesson II, p. 30, so also Lord

Roberts is quoted in the London Times as having said: "My country, right or wrong; and, right or wrong, my country." Let the pupils debate the merits of his statement in class. A Jew named Zamenhof founded the language known as Esperanto partly to promote peace among the nations. Ask the class how a universal language would be likely to produce such a result.

QUESTIONS

It is assumed that the teacher will not read these questions until he has conscientiously completed all the preliminary work, and will consult no written or printed matter while writing out his answers.

1. What has been the relationship of the American Jews to the Federal Government?

2. Outline the program followed by the United States in behalf of the Jews in Syria, Switzerland, Roumania and Russia.

3. What was the result of Manasseh Ben Israel's mission to England?

4. What does the book of Jonah teach about the duties of the Jews to foreign nations, even though those nations be our oppressors?

5. Enumerate some of the things our government does for its citizens before their birth and after their death?

6. Sketch the part played by the Jews in the history of the peace movement.

7. (a) Are the terms "America" and "United States" interchangeable?

(b) While Senator Elihu Root was visiting the South and Central American Republics the news-

papers in these lands always referred to him as "The Minister from North America," never as "The American Minister." What inference do you draw from this?

8. Enumerate some of the means now being employed to promote international peace.

9. What is your opinion of Lord Roberts' declaration, "My country, right or wrong"?

10. How would you attempt to make your pupils feel the obligation resting upon them as American or English Jews?

Lesson XVI
Duties to Mankind

LESSON XVI—DUTIES TO MANKIND

(Adapted to Class VII. Ages of Pupils 13-14 Years.)

I—LESSON ASSIGNMENT

Required Readings: Morris Joseph's "Judaism as Creed and Life," pp. 297-304. (Macmillan Company, New York.)

Claude G. Montefiore, "Outlines of Liberal Judaism," pp. 86-146. (Macmillan Company, New York.)

Recommended Readings: Solomon Schechter, "Some Aspects of Rabbinic Theology," pp. 21-45. (Macmillan Company, New York.)

Sir Oliver Lodge, "The Substance of Faith." (Methuen & Co., London.)

In doing the required reading note:

That the injunction, "Thou shalt love they neighbor as thyself," has been termed the Golden Rule of Judaism. (Joseph, p. 297.)

That the word "neighbor" occurring in this Rule includes all of mankind, even one's enemies. (Joseph, p. 297, ff.)

That God has a distinct purpose for the human race and is guiding us towards the desired end. (Montefiore, p. 86, ff.)

That lowest savages are akin to God. (Montefiore, p. 91, ff.)

That children should be taught not to expect an immediate response to their prayers. (Montefiore, p. 97, ff.)

That the way in which we may help God is by increasing knowledge and righteousness among men. (Montefiore, p. 102, ff.)

That the teacher should explain that religious doubt is not sin, but that the pupils should try to live through and to think through their doubts to a real knowledge and love of God. (Montefiore, p. 107, ff.)

That the evolutionary doctrine, that man gradually rises from lower to higher ideals, harmonizes with the fundamental teachings of Judaism. (Montefiore, p. 116, ff.)

That there is a future life for the individual man. (Montefiore, p. 122.)

That man became aware of his humanity immediately after he attained a knowledge of sin. (Montefiore, p. 127, ff.)

That mankind can attain unto God only if individual men first become coworkers with God. (Montefiore, p. 142, ff.)

Books for Teachers to Recommend to Children:

The teacher who desires to exert a real influence over the lives of his pupils will first make himself acquainted with this literature before he recommends it to them. He will then be able to assign to each child the book that will be most helpful in eradicating the faults and inculcating the virtues needful to the individual children. To recommend the right book at the right time is one of the highest services that a teacher can render to his pupil.

In assigning the reading, do not fail to point out in what respect each book bears upon the general ethical topic, "Duties to Mankind." For example, Mabie's "Heroes Every Child Should Know" contains stories of men who sought primarily to advance not themselves, but the human race; the books on natural history show that fixed laws govern men, no less than all else in the world, and that man must learn to feel his kinship to this universal life.

Edward S. Holden, "Real Things in Nature." (Macmillan Company, New York.)

A. B. Buckley, "Fairy Land of Science." (Appleton, New York.)

Charlotte V. Gulick, "Emergencies." (Ginn & Co., Boston.)

Edith A. Brown, "Sugar," "Rubber," etc., in the "Peeps at Industries" series. (Adams & Black, London.)

Hamilton W. Mabie (editor), "Heroes Every Child Should Know." (Doubleday, Page Company, New York.)

Mabie and Stevens, "Heroines Every Child Should Know." (Doubleday, Page & Co., New York.)

Frank G. Carpenter, "How the World Is Housed." (American Book Company, New York.)

Frank G. Carpenter, "How the World Is Clothed." (American Book Company, New York.)

Frank G. Carpenter, "How the World Is Fed." (American Book Company, New York.)

Lucille Gulliver, "The Friendship of Nations." (Ginn & Co., Boston.)

II. THE AIMS OF THE LESSON

There are really no definite limits within which to confine the teacher in presenting this lesson. The material will permit him to aim at the very loftiest heights that the light in his own soul has illumined. The better he is acquainted with the laws of nature (science) and with the laws of God (religion), the vaster will be his conception of the possibility of this subject matter. The aim of today's lesson comprehends within itself the aims of all preceding lessons. In addition, it should be the teacher's purpose to eradi-

cate from the minds of the children the erroneous idea that their lives are totally independent of, and apart from, the lives of animals and the rest of mankind, and to implant the true doctrine that theirs is but an integral part, not only of the world-life, but of the universal life. Seek to impress upon the pupils the fact that the present age represents but one step in the evolutionary process, and that God is now and has been constantly from the beginning striving to develop man into a being vastly superior to anything that has as yet existed on the earth—a being whose chief characteristic will consist in his soul-power, in spirituality. It is the duty of every individual to work with God toward the accomplishment of this purpose. We can best become God's coworkers by practicing righteousness and by nourishing our own spiritual life.

III. MEMORY VERSE.

Psalm CXLVIII.

This striking psalm emphasizes the kinship of all things in the universe. All creatures are related, for all were made by one Spirit, in accordance with one eternal Law (verse 6), and all are serving one divine purpose—that of contributing to the praise and glory (i. e., the majesty and universal fatherhood of God).

IV. POINT OF CONTACT.

Begin by reviewing briefly the story of the Garden of Eden, drawing particular attention to the judicial trials and condemnation pronounced by God on Adam, Eve and the serpent. Prepare to read aloud to the class Gen. III: 9-20; but before reading, stir the rivalry and interest of the pupils by saying, "Let me see who

among you have eyes and ears sharp enough to detect, while I am reading these verses, in what respect God treats the man and the woman differently from what He does the serpent." At the conclusion of the reading, draw the attention of the class, through questions, to the fact that God holds a judicial inquiry into the actions of Adam and Eve, affording them a full opportunity to explain their motives and to defend their conduct. Not until their case was in, and they had proved themselves unable to establish their innocence, does God, as a just Judge, pass sentence upon them. As regards the serpent, however, the method of procedure is totally different. Without any inquiry whatsoever into its motives and conduct, this subtle animal, having been afforded no opportunity for defense, is immediately pronounced guilty and sentenced. What is the cause of this dissimilar treatment? How is God's course of action to be justified? Certainly, our forefathers at the very beginning of the world seemed to recognize a fundamental difference between the man and the woman, on the one hand, and the serpent, on the other. What is this difference?

V. THE LESSON MATERIAL.

The Meani of the Wor "Mankind'

Ask the class to enumerate some of the characteristics that differentiate the human from the lower animals, for the purpose of discovering on what principle God acted in the Garden of Eden. The children may answer that man alone wears clothes, makes use of fire, communicates by means of spoken language, walks upright on two legs, etc. Yet, certainly, none of these distinguishing traits would justify a more considerate treatment of Adam than was accorded to the serpent. No, there is a more

fundamental difference. It is this: Man can distinguish between right and wrong; animals cannot—that is, man is endowed with a conscience, animals are not. Man is morally responsible, and it would be the height of injustice to deny him the opportunity to explain his motives or to defend his deeds. Animals are not morally responsible, and hence an inquiry into their intentions or actions is useless. It is impossible for them to be guilty either of crime or of sins.

A pupil may here raise the question, "Why does God then punish the serpent?" The answer is, that there are both natural and moral laws in force throughout the universe, laws that remain immutable. These laws are superior to anything in the animal, vegetable or mineral kingdoms. A serpent, or a lily, or a newly-born babe, all alike will burn if they fall into a fire—this is an immutable law of nature. The lion when it kills the lamb, the dodder when it saps out the life of the flax, Cain when he slays Abel, each is retarding the ascent of his own species to a higher order. This is a violation of a moral law. The violation of such a law, whether the guilty party ever recognizes it or not, brings its own punishment. And so, when God condemns the serpent, He is merely showing that His laws are unchangeable, applicable to every creature and enforceable regardless of motives or intentions.

It is well that these laws are inflexible and universal; for by means of exactly these two characteristics does God force all of His creatures to advance or evolve into higher types. If these laws were limited in area or in time, a serpent would always remain a serpent, or more probably would degenerate into some inferior creature; man would never have risen from the animal state. Every living thing that disregards

these eternal decrees gradually, because of the punishment that attends this disregard, becomes aware of their existence, and ultimately either continues to disobey them and perishes, or shapes his life in accordance with them and rises. By means of these laws, in force at all times and everywhere, is God accomplishing His purpose in the world.

Thus far, only one species of beings has developed far enough to recognize the eternal validity of these divine principles, and to seek to obey them. This species is man. His fellow-animals are crawling along at varying distances behind him on the race-course. The main thing that differentiates him from them is the fact that he *does* seek to live in harmony with these abiding laws. The faculty that enables him to do this is his conscience. For him to violate these decrees is to commit a sin or a crime. We would therefore define the word "Mankind" as including all those beings that are endowed with a conscience. The word excludes all animals, since they are not morally responsible. Call for expressions synonymous to mankind, and you will probably get the answers, the "Human race," "All the people," "Society." Accept these answers; yet do not fail to show that the lower animals also are being educated and led forward, and that the ultimate aim of their existence should likewise be to live in a conscious and willing obedience to God's laws. Indeed, the hope is that at some time the ideal held out in our memory verse will be realized, an ideal that foreshadows the day when the dragons, the beasts, and all cattle, creeping things and flying fowl will praise the Lord (Ps. cxlviii). It may be that already the germs of a conscience are present in some of the higher domestic animals.

Why We e a Duty Mankind

Tell the class that you will consider three reasons that require of us certain duties to mankind, and that later on you will explain just what these duties are. The first reason why we are under obligations to humanity may be termed the *humanitarian* one. Just before beginning to explain the nature of this reason, let the attention of the class rest a while longer on the definition of the word mankind, and ask whether the term embraces the people living at all ages of history and in all zones—the natives of China, of South America, even those lowest individuals on the face of the earth, the Bushman of Africa. Ask, further, why it is we owe a duty to these inferior races, to these savages, with whom in all likelihood we will never come into any relationship whatsoever. Tell the story of how, a number of years ago, some adventurers captured a Bushman, brought him to New York City, and there, cooped up in a cage with monkeys, exhibited him to the public gaze. He was compelled to eat, sleep and associate continually with the animals, until some humanitarian citizens arose and put an end to the spectacle, although they entered no objection at all to the monkey show. Why is it that these citizens felt that they owed a duty to this man, who was almost an animal, and yet owed no such duty to these animals, that were almost men? Secure the answer that the Bushman and the New York citizens, despite manifold differences, were nevertheless members of the same species. He was of their order; he, too, was endowed with a conscience; he, too, was created in the image of God. They owed a duty to him merely because they and he were men. We owe a duty to our fellow-man

simply because we and he are human. This is the humanitarian reason.

We owe fealty to our own kind also because of our industrial dependence, one upon the other. This second motive may be called the *economic* or *commercial* one.

It is not at all true that the majority of civilized people enter into no relationship whatsoever with the inferior and savage races. Indeed, the opposite of this statement is more nearly in accord with the facts. We are dependent upon uncivilized men for our food and our comfort to a degree far greater than they upon us. Many of the things which we today regard as household necessities were first made known to us by wild tribes, and for many of these necessities we are still largely dependent upon these barbarous natives. Thus, the Indians of Mexico, when they taught Cortez how to use cocoa, introduced this nourishing beverage to Europeans. The Spaniards first learned of potatoes when they mingled with the wild men living on the slopes of the Andes. The Indians of North America made the civilized man acquainted with tobacco, and the barbarians of Brazil taught him how to make rubber.

To the present day natives largely supply us with many of our table necessities, such as coffee, tea, sugar, dates, figs, rice, etc. They furnish us with precious stones from the mines, with furs from rare and dangerous animals, with valuable wood for our pianos and with ivory for our ornaments. Even the savage Bushman may impart some new knowledge to us, his civilized brothers. Not only does he, by his present-day habits, teach us something about the evolutionary process, which our

ancestors went through thousands of years ago, but he can do certain things that we cannot duplicate. For example, he can make a certain kind of poison for his arrows that enables him to fight successfully against the most ferocious beasts—a poison the nature of which still remains a mystery to the advanced white man. In return for the valuable and often hazardous services rendered us by these primitive races, we seldom make an adequate compensation. More often we swindle, rob or exterminate them. Witness what the United States has done to the Indians, and Germany to her African colonists. Certainly, however, in recognition of the numerous commercial and economic services these men render us, we owe an obligation to them.

As Jews we have a special debt to pay to remote and distant races; for Israel's home is the world, and it matters little where we may go, we will very likely find some of our co-religionists dwelling in that country. The fortunes of our religious brethren often depend upon the attitude taken toward them by their Gentile neighbors. In many cases the Jews have been so assimilated into the life of the country that they cannot be distinguished from the other inhabitants, except by their religion, e. g., the B'nai Israel in India, the Falashas of Abyssinia, and the Chinese Jews.

There remains a third—a larger and nobler reason—why we owe a duty to humanity. Although it is both moral and religious in its nature, we may term this the *evolutionary* reason.

A good way to approach this rather complex subject is to call the attention of the class to the fact that nearly all the lessons in the course up to the present have dealt with our duties to special

classes of mankind—our parents, teachers, etc. Here, then, is afforded an excellent opportunity for a brief summary of the entire school work in ethics. Run over the outline as presented in the Introductory Lesson and cause the pupils to realize the fact that there has been a system and a purpose dominating all the material offered in the class room. Let them see that the thoughts were not independent of one another; but that, beginning as a rule with what was nearest to the child's experience, each lesson grew out of, or *evolved* from, its predecessor, until now, at least, we have arrived at the outer circumference of the circle. Our subject today embraces all the earlier ones. It is one of the broadest that can engage the attention of man.

How to Approach the Subject of Evolution

The object here is to awaken the mind of the child to understand man's place in the universe, to let the child see that his own life is but a fraction of the universal life. The subject is to be introduced by a simple presentation of some of the elementary facts in evolution. It would be advisable for you to prepare your children for this lesson far in advance of the actual time of teaching. You or the children might collect frog's eggs, put them in an aquarium and watch them evolve, first into tadpoles and finally into frogs; or you might let the class observe the most interesting and wonderful evolution of the caterpillar into the butterfly. See "In the Child's World," by Emilie Poulsson, p. 313 ff (Milton Bradley Co., Springfield, Mass.), and "All the Year Round," by Frances L. Strong, Part I, p. 57, ff; Part III, p. 38 ff (Ginn & Co., Boston).

At any rate, if the process cannot be watched, describe the development to the children. Make it clear that in these cases the frog and the butterfly *ascend* from a lower to a higher order. Call emphatic attention, however, to the equally important truth that animals may *descend* from a higher to a lower order. An excellent illustration of such a descent may be found in Jack London's book, "The Call of the Wild." Recapitulate to the class the story narrated in this book. It tells how a pet, a gentle house dog, degenerated into a fierce Alaskan wolf-like creature.

Raise the question as to the relationship existing between dogs and wolves and secure the answer that both are connected by blood with a species of animal now extinct. This parent species was probably lower than the dog, but higher than the wolf. The dog, however, due no doubt to efforts on its part, very slowly rose to a stage above its ancestor, while the wolf, making no such effort, fell to the stage below. Other cases of kinship by ascent and descent from a common parent are the horse and the bear, the bird and the reptile.

The Two Determining Factors in Evolution

Emphasize strongly the fact that this double process of degeneration and advancement is incessantly going on in all nature. Nothing in the universe is stationary. Every living creature is exceedingly slowly, but none the less exceedingly surely, proceeding along the road either of progress or of deterioration. There are two main factors that determine whether an entire class of animals or indeed any individual animal is following the one path or the other. Those beings are on the descent that are either too ignorant or too indolent to rise above their surroundings those are on the ascent

that by means of intelligence and an incessant struggle against internal weakness and temptation, become masters of their environments. The two determining factors, therefore, are (1) some knowledge of the existence of universal laws, (2) the decision to live in harmony with these laws.

Man's Struggle Rise Abo Animals

To acquire this knowledge and to abide by this decision demands the most severe kind of a struggle. Man, after fighting against most powerful and subtle enemies during countless millenniums, has finally conquered the world. Make vivid to the children how fierce and how long drawn out this battle has been; for when they recognize at what a heavy cost that was won, which we now lightly regard merely as our right of inheritance, they will appreciate more fully the noble place we now occupy in the world. Tell the children that some of the minor enemies that blocked man's road to victory were diseases and storms, mountains and oceans, fellow animals, famine; but that his major enemies were those within himself—ignorance, indolence, vice and moral weakness.

So powerful were these foes that for ages man possessed neither the strength nor the merit to rise above his fellow creatures. Indeed, before him, other animals were lords of the earth. These animals were gigantic reptiles, that, beyond doubt, had seized the scepter by conquering some preceding rulers. In time man dethroned the reptiles, not, however, by means of physical strength, for they were more powerful than he; nor is it certain that he proved superior to his rivals by means of cunning or shrewdness. It is altogether probable that other animals, such as the fox, were in this respect the equal, if not the superior, of

prehistoric man. (Paul Carus, "Rise of Man," p. 98 ff. Open Court, Chicago.) No, he proved himself deserving of the kingship, primarily through the possession of another faculty—the capacity to distinguish between right and wrong. He, after centuries of struggle upward, outdistanced all competitors in developing this capacity into a conscience, into a moral nature. It was the possession of this advantage that enabled him to defeat the other claimants.

Man's Conditional Victory

But now comes the all-important truth. The mere fact that our species proved itself more worthy of the earth's dominion, than did others, does not, by any means, provide us with a perpetual guarantee that man will occupy forever his present exalted place. He, too, is subject to the immutable law of descent, as well as to that of ascent. He will remain king only so long as he can prove his superior worth. God will not have his work done by inferior beings. The ruler must be one who works with, not against, divine decrees.

Put the question, Along which road is man proceeding? Secure the answer that few hold that he is on the road of decline; the majority maintain that he is on the road leading to new victories. Certainly, he is undergoing changes, both in his physical and in his moral nature. Physically, he is gradually evolving into a new sort of being, and no doubt millions of years hence will look much different than he does today. The most notable respects in which the changes are now apparent are that he is losing his vermiform appendix and his little toe.

Our Duti Mankind

You and I are therefore fighting a battle upward, begun by our prehistoric ancestors. To the *past generations* we owe the duty of carrying on further their struggles; to the *present generation* we owe the duty of assistance in the struggle; to the *future generations* we owe the duty of handing over the field of battle with some new victories won.

Ask the class, by way of review, what the two main factors are that determine whether man is ascending or descending. Secure the answers, (1) his knowledge of the divine laws (2) and his obedience to those laws. By reverting to history, test briefly the validity of this answer. Be careful to avoid the error of applying the test to short periods, rather than to long ages. Remember that the "mills of the gods grind slowly, but they grind exceedingly sure." Babylon, Assyria, Greece, Rome fell. Why? Because wickedness, due either to ignorance of, or to a wilful violation of, God's laws, prevailed among the people. The Jews alone survived. Why? Because, despite much backsliding, they have been constantly striving to learn and to live in accord with these laws. The test by history is valid.

Notwithstanding the fall of some nations, and the degeneracy of many individuals, humanity as a whole, although its pace is slackened by these failures, is still following the path leading upward to new conquests. Judaism does not teach the doctrine that man was perfect in the beginning, that he fell, and can be redeemed only by believing in

the divinity of another man. Not the fall, but the rise, of man is our doctrine—a doctrine of evolution, as well as of Judaism. There is no reason to doubt that, given time enough, our species can elevate all of its kind to the highest stage ever reached by any single member of the species. Nor is there any reason to doubt that, although man may be the highest type on this earth, God has alread, developed much nobler types on some of the other millions of planets; and that we, by unending effort, may succeed in elevating mankind even to the level of these loftier beings. The method to be employed in the attempt to attain this result is certain; we are to put to a constantly better use the same faculty that has enabled us to rise to our present level, our moral nature. If we descend, the cause of descent will be that our wills no longer heed the dictates of our conscience.

Our Duty to be Moral

Our duties to mankind, therefore, are clear. They consist *in acquiring a deeper knowledge of, and in rendering a more faithful obedience to, the divine laws, as these are gradually unfolded to us by our conscience.* In other words, we must practice a higher morality; for in morality alone there resides the power to perpetuate and to elevate all those who abide by her decrees. It is not necessary here to enumerate in detail just what the decrees are. Most of them have already been adverted to in the preceding lessons. It is enough to say that they include all the virtues, such as obedience, perseverance, kindness, patriotism, reverence, truthfulness, sympathy, etc. The teacher who wishes to dwell further on this aspect of the subject will find satisfactory material in J. K. Clark's "Systematic Moral Instruction" (Barnes,

New York), or James T. White's "Character Lessons in American Biography" (Character Development League, New York).

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All of these virtues will be promoted, if we aim to fulfill the one chief duty of mankind, that of cultivating man's own *spiritual power.* You have stated only half of the truth, the less valuable half, when you teach your class that man is linked to the animal kingdom; bring out in the strongest possible way the other immeasurably more important half, that man is likewise linked to God. It is by no means easy to lead children to feel in a way that will influence their lives, just how we are related to God and what we mean by *spirituality.*

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Appre
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Spirit

One way to approach this difficult subject is by drawing an analogy in the physical world. Children can be made to realize that the sun is the source of all physical energy. We can truly say that the sun is the father of all things we see about us, for the sun creates and sustains these things. Show how the sun causes the grass, trees and flowers to grow, how it causes the vapor to rise and the rain to fall and thus the rivers to flow. Explain how, by means of trees, it supplies wood for our houses; by means of vegetables, it furnishes food for animals and man, and thus clothes for all of us. Just how the sun does these things we don't know; but the important fact is the sun actually does them, and *that* we do know. Somehow the sun shines down on little seeds, the rays enter into these seeds, and then they acquire a new power—that of sending out small sprouts which gradually grow into trees and forests. These forests are really nothing except rays of the sun that have been transformed into wood. We can with truth

say that some of these rays enter into each tree, become imprisoned in the wood; or, better still, that they become incarnated or embodied in that tree. There they may remain for centuries until the trees are burned or fall to decay, when the rays are liberated into the air, and are finally absorbed again into their source, and father, the sun. If the sun ever ceased shining, it is evident that plants would stop growing, rivers flowing, the oceans would dry up, man would perish and the earth shrivel into nothingness. (See Henry S. Prichett's "What Is Religion?" (Houghton, Mifflin Co., Boston.)

Nature of the Soul

Now, just as the sun is the source of all physical life, so God is the source of all spiritual life. At our birth a ray of His spirit enters into us and gives us a new power—the conscience. These rays of God in us make us in His image; they whisper to us what is right and what is wrong. In most people only a few rays enter; in a few fortunate people many rays enter, and these become our prophets and religious leaders. We can truthfully say there is more of God in them; therefore, they know better than we just what the divine will is. Two such men among our ancestors were Moses and Isaiah. They had so many God rays in them, they were so God-like, that they could communicate more readily than others with their Creator. These divine rays become imprisoned in our flesh, or, better still, they become incarnated or embodied in us. And there they remain, until death liberates them and they again are absorbed into their Father and Source.

While these rays are in us, we call them the *soul.* The more we nourish the soul the more like God we become. Now, just as our muscles, if we exercise them vigorously, enable us to run ever more quickly,

or just as the brain, if we train it properly, enables us to think more clearly, so the soul, if we nourish it constantly, enables us ever better to love and to practice the right. In other words, we say strength is the work, or function, of the muscles; thinking is the work, or function, of the brain; spirituality is the work, or function, of the soul. It is the cultivation of this spirituality that is the highest duty of man. It is to be cultivated by constantly seeking to learn, and to live in, obedience to God's laws; that is, by practising righteousness.

The Brotherhood of Man

Carry the class just one step further. We have seen that a fraction of God is in each one of us. Thus we are linked to Him. He is our Father; He is in us. He is likewise in other men. Therefore, they are our brothers. There is one vast universe-soul, a few rays of which temporarily reside in all of us. We all, consequently, are members of one body. Mankind is part of a greater whole. If I injure another human being, I am but injuring another part of myself, and am preventing my species from advancing. If I help another human being, I am but helping myself, I am becoming a co-worker with God in His attempt to raise all His creatures up to Himself.

VI. LESSON PRESENTATION.

The very nature of the present subject makes its presentation difficult, especially to young children. Indeed, if the average age of your class is under 14, omit the more advanced material herein offered. Every teacher who wishes to speak with authority must be possessed of a reserved power that comes only from his knowing much more about a lesson than he attempts to impart. This reserve power wins for him the confidence of the children and makes them feel that, if

they were but ready for it, he could add many an interesting fact which he has with purpose omitted. Further, not a few thoughts once lodged in your own mind will without your being aware of it filter down into the pupils' minds. Use your own judgment, therefore, as to how much or how little of the contents of this lesson you can use with profit before your own class.

Even if your children are more advanced, do not offer all the subject matter in a single period. The child requires time to understand, to pass judgment on and to assimilate the large significance of the facts before they can grip and guide his life. Use questions frequently to make sure that you are not talking over the heads of the class. Narrate everything, especially the stories, with greater vividness and detail than is possible in the text, and employ frequently local illustrations and allusions within the experience of your own pupils.

Throughout the entire year observe the conduct of your children closely, with the purpose of ascertaining just what effect the course is having on their motives and deeds. The teacher's profession differs from that of the lawyer, the architect or the physician, in that the teacher is seldom able to see the actual result of his work. However, make the effort to form an estimate, for sometimes the seeds of instruction bear fruit speedily.

RESUME

Look back now over the Story of Eden, and ask whether the familiar narrative has taken on a fuller meaning, viewed from the standpoint of evolution. Explain that this is but a single illustration of the fact that real science does not destroy, but, rather, en-

hances the religious value of the Scriptures. In the course of the discussion some child may ask whether man is descended from monkeys. Answer that this popular belief is but the travesty of the truth. It is more nearly in accord with the facts to say that man, by ascent, and monkey, by descent, comes from a common parent now extinct.

Review and enlarge upon the definition of mankind, recall the three reasons why we owe duties to humanity and dwell upon the fact that there is still a very grave danger than man may fall. His rise depends upon the conduct of mankind—and mankind is made up, in part, of the boys and girls in your own class. Speak of the virtues which your boys and girls need most to cultivate, and refresh their memories on the importance and significance of the word *spirituality*. The soul-life as a part of the universal soul is so comprehensive that if we perform our fullest spiritual duties we will likewise fulfill our duties to our parents, relatives and servants, to our teachers, classmates and school, to the dependent, defective and delinquent, to our neighborhood, state and county, to our congregation, Israel and mankind.

QUESTIONS

1. By what arguments does Morris Joseph seek to prove that the Golden Rule of Judaism is sane and practical?

2. What does Montefiore mean when he writes, "Man's duty to his fellow-man becomes an offering to God" (p. 107)?

3. Upon what grounds does Montefiore urge the teaching of prayers to children?

4. State the results you would strive to produce in presenting the present lesson.

5. In discussing the absence of a judicial inquiry into the serpent's conduct the text asks, "How is God's course of action to be justified?" Would you put this question to your children? Why?

6. Explain the meaning of the word *mankind*.

7. Discuss the three reasons for our duties to mankind.

8. What method of approach would you use in presenting the *evolutionary* reason?

9. Write out as though you were speaking to your class the very words you would use in attempting to make clear to the children the significance of the term *spirituality*.

10. What effect has this course in ethics had on your teaching, on your life and religious conceptions?